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THE MISSIONARY HERALD

JULY, 1885.

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THE
MISSIONARY HERALD.

VOL. LXXXI. — JULY, 1885. — No. VII.

NINE MONTHS. — There has been a slight gain in donations during the last month, so that the deficit on this account, as compared with last year, is reduced to a little less than \$25,000. Shall it not be entirely wiped out during the next three months? Let us come up to the close of our seventy-five years of eventful history with songs and thanksgivings. Who will lead off with a special thank-offering of \$5,000? And who will follow with one of \$2,500? What five persons will add each \$1,000? And how many will be animated thereby to put down a few additional \$500, \$100, \$50, until instead of \$25,000 arrears, we report \$75,000 advance — a thank-offering of \$1,000 for each of the seventy-five years? We should be glad to see this experiment tried. It would give us all a new sensation of a very pleasant kind. Who will lead the way?

ATTENTION is called to the notice from the Committee of Arrangements for the next Annual Meeting of the American Board, to be found on the cover of this number.

WORK for women is taking on a new and most interesting phase. No longer limited to the schoolroom, devoted Christian women are gaining access to the homes of the people, as was not possible a few years since. They can visit from village to village and gather companies of women about them for religious instruction. They can multiply their own personal influence by instructing Bible-women and superintending their labors. This is largely true of Turkey, India, and to some extent also of China, and recently of Japan. This work requires peculiar qualifications — good health, good ability, good education, ripened Christian character; not mere girls, but young women of from twenty-five to thirty-five years of age, of practical experience in Christian work, as successful Sunday-school teachers or deaconesses, under the care of pastors who know how to *turn their abilities to the best account*, — devoted Christian women who want to make more of their lives, who seek larger opportunities of service for the Master, — young women, in short, whom their pastors and churches cannot spare, but who will nevertheless give them up to go abroad, and be the better and happier for it when the time comes. A dozen such young women are needed upon the instant for Japan, India, and China.

ON her present voyage to Micronesia, the *Morning Star* carries the following Scriptures and schoolbooks in different languages: in the Gilbert Island, the New Testament and the hymnbook prepared by Rev. H. Bingham; in the Marshall Island, the Book of Genesis prepared by Rev. J. F. Whitney, and an arithmetic prepared by Rev. E. M. Pease; in the Ponapean, the Epistles of the New Testament, translated by Rev. E. T. Doane.

It was recently affirmed, by one who sat on a platform which was supposed to represent Christian fellowship between different denominations, that nineteen different forms of Christianity are trying to impress themselves upon the people of Japan. We deny this statement most emphatically. The different churches laboring in Japan are harmoniously seeking to preach Christ, and the minor differences which missionaries in that Empire exhibit do not affect the Gospel they preach any more than the different coats they wear or the different features of their faces affect their characteristics as men and ministers. Would it not be well for those who desire Christian union at least to recognize the real union now existing?

WE regret to see by the *Foreign Missionary* that our brethren of the Presbyterian Board close their fiscal year with a debt of \$57,651.72, though \$700,000 have been contributed within the year, and the total receipts exceed those of the preceding year by \$7,000. It is a striking fact that of this sum, \$225,599.69 have been contributed by the various Presbyterian Woman's Boards, showing an increase from this source of over \$21,000 within the year. It is an occasion for gratitude that the deficit does not arise from the falling off of gifts but solely from the expansion of the work, which demands an increase of gifts. May the Lord, in all branches of his church, open the hearts of his people to give as fast as he is opening the world to receive!

THE revision of the English translation of the Scriptures is of interest to all who are engaged in missionary work, and especially so to all who may be employed in translating the Scriptures or in revising old editions of translations already made. Anything that throws light on the revelation God has made of himself, whether the result of biblical scholarship or research in Bible lands, is welcomed throughout the world. The friends of Dr. Riggs, of Constantinople, whose "Suggested Emendations" of the authorized version of the Old Testament was published in 1873, will be pleased to notice the identity of many of the changes made by the revisers with those he had proposed. In Genesis, for example, twenty-four out of fifty-four, and in Job, twenty-five out of one hundred and twenty-three, are identical, not only in respect to single words, but whole phrases; and in twenty-six other instances the changes are for substance the same as those suggested by Dr. Riggs, only slightly varied in language. It may not be amiss to add that a few copies of Dr. Riggs's "Suggested Emendations" and his "Suggested Modifications of the revised version of the New Testament," neatly bound in one volume, are to be had by application to Mr. C. N. Chapin, 14 Congregational House, for the nominal price of seventy-five cents — a rare opportunity for biblical scholars.

THE *Morning Star* sailed from Honolulu, May 2, and long before this time, we trust, she has reached the Gilbert Islands and has commenced work among them. While at Honolulu three special services were held on board the vessel. First came an entertainment, at which about \$60 were raised for the benefit of the Ponape Training School. The "Cousins' Society" also held its regular monthly meeting on board, with brief addresses from Judge Judd, Captain Bray, Messrs. Bingham, Bishop, Forbes, and Dr. Hyde. On one Sunday the Hawaiians held a meeting on board, and some of the Hawaiian teachers who have labored in the Gilbert Islands, among them Leleo, the blind missionary from Apaiang, spoke briefly. These services, as reported by Dr. Hyde, were of great interest, and the people at the islands are manifesting much zeal in connection with the work of the vessel.

It gives us sincere pleasure to learn that the *Gospel in All Lands*, which has been for several years sustained with energy and with success by the Rev. Eugene R. Smith, has passed into the control of the Missionary Board of the Methodist Episcopal Church, and that Mr. Smith will henceforth conduct it as the special organ of the missionary work of that church. It has been a matter of surprise that so large a missionary organization has been content to live without a magazine, and in the interests both of that church and of the whole missionary work we congratulate the Methodist Board and Mr. Smith on the arrangement which has now been made, by which the need of an organ will be well met.

A MONUMENT to Rev. Dr. Moffat, the distinguished South African missionary, father-in-law of David Livingstone, was unveiled at his native village of Ormiston, Scotland, April 10, in the presence of a large assembly, among whom were Sir William Muir and other distinguished men. It is fitting that such a memorial should be raised, but the best monument to Moffat and his faithful co-laborers is the energetic prosecution of the missionary work of South Africa, to which they gave their lives.

THE Church Missionary Society is able to report a large increase in the number of men offering themselves for service in the missionary field. Eighteen have been accepted for immediate service, including among the number eight University graduates. This Society also receives men for training for missionary service, and twenty-six persons have been accepted for this purpose. May missionary revivals like this which has brought forward so many candidates for service in foreign lands be experienced in this country as well as in England!

THE Turkish Missions Aid Society held its 29th Annual Meeting in Exeter Hall, London, on Tuesday afternoon, May 5. In the absence of the Earl of Shaftesbury, Sir William Muir presided. It appears that the Society has remitted during the year the sum of \$8,000 as grants-in-aid to forty-seven different agencies laboring in Turkey. The Chairman, R. N. Cust, Esq., Rev. Newman Hall, and others, spoke in special commendation of the work which the American missionaries are doing in Mohammedan lands under the Turkish government.

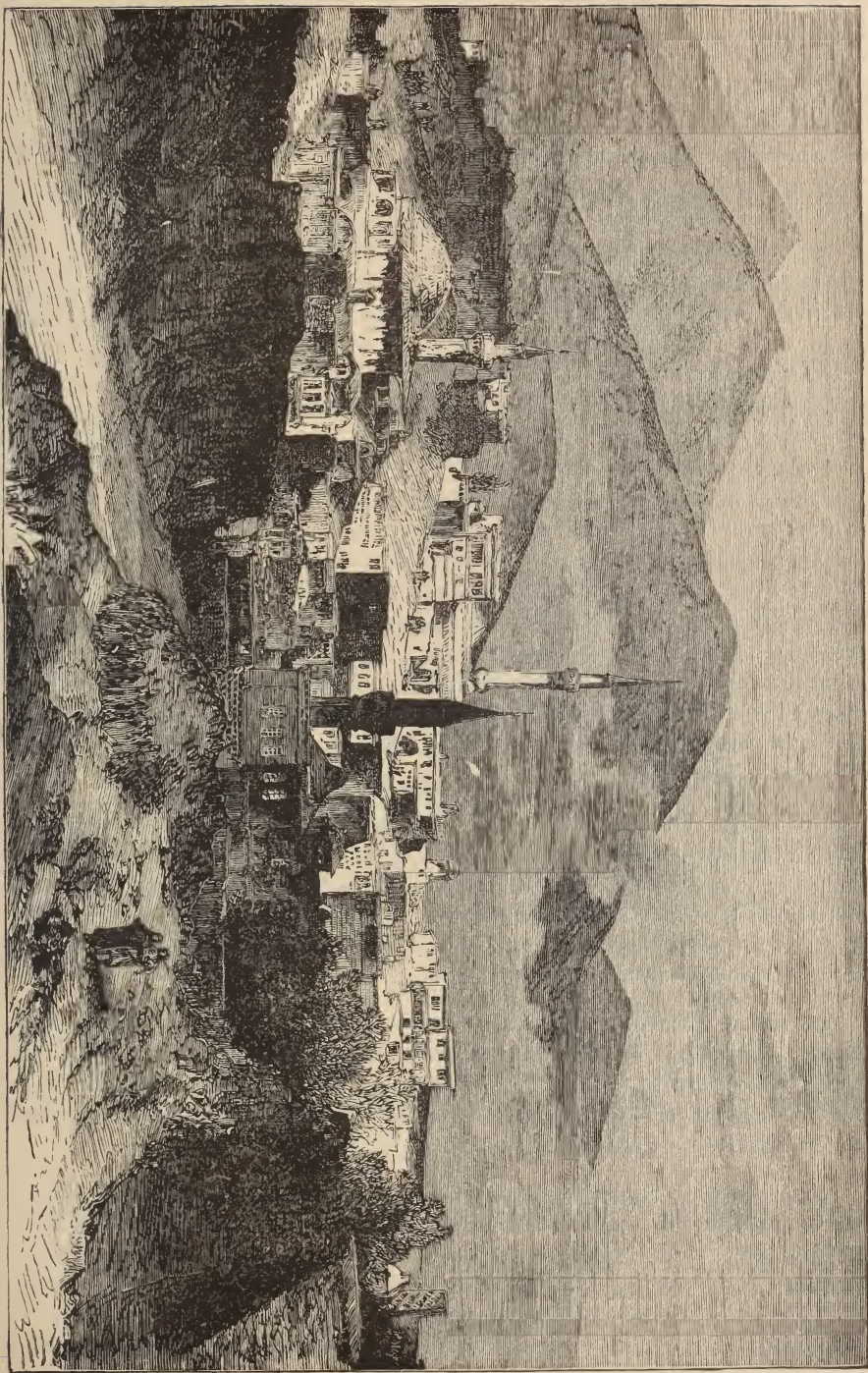
A FEW months ago the *Herald* gave a picture of Erzroom, which, though prepared specially for our pages, did not prove to be what was expected. We are happy to give a better illustration on the opposite page, although it shows but a small section of the city and the mountains beyond. Between these mountains and the town there lies the Erzroom plain.

WE note with great pleasure the revival of foreign missionary interest among English Christians. The late meeting of the Church Missionary Society at Exeter Hall, London, to consider the claim of the heathen and Mohammedan world, was one of the largest and most enthusiastic for many years. The address of the Chairman, the Earl of Cairns, late Lord Chancellor, was a model of its kind, doing honor alike to his head and heart, save in his failure to recognize the work of American Christians. The large body of young men in attendance was a marked feature of the occasion. Prayer-meetings are held every week at the University of Cambridge. Religious interest at Edinburgh that calls out an attendance of 1,500 to 2,000 of the University students will not be without result to the missionary cause.

IT is a gratification to learn of the union of the Free Church of Italy with the Waldenses. The two organizations are substantially agreed in church polity and in doctrinal views. The existence of two such bodies with their separate communities in the same cities and in the same portions of Italy has been attended with much larger expenditure of money and with less moral influence than if they had been united. All friends of Christian work in Italy will welcome the union of these two bodies. Let an effort now be made to develop in the evangelical churches true views of self-support and self-help instead of such almost entire dependence on funds from abroad, and a new era will be opened for the evangelization of Italy.

THOSE who have charge of missionary organizations for the young should bear in mind that they are laboring with most hopeful material, and that the purpose to serve God in the missionary work is often formed at a very early age, though little may be said about it until years afterward. Prof. Henry Drummond has said that after conference with some missionaries as to the time when "the call" came to them, he is inclined to place the point as early as at twelve years of age. Although many seem by sudden conversion to be brought into service in pagan lands, it is true that the missionary spirit usually enters the mind at a very early age. Professor Drummond well says of this spirit: "It is too great a thing to come late. It has to bear too much strain to be of hasty growth. Its seed must be in the virgin soil of the heart, and it must mature from the beginning of active growth."

THE Turkish tax-gatherer at Bansko, European Turkey, says that he can tell a Protestant house from any other because it is cleaner and better kept, and that when his hour for prayer comes he seeks a Protestant house to pray in because of its superior neatness. He also says that when he enters such a house he does not search for hidden goods, since "the Protestants do not lie."



ERZROOM, EASTERN TURKEY.

A HAPPY MAN. — It is the privilege of any one who cannot become a personal messenger to the perishing men and women of heathen lands to consecrate his property to this definite work, living himself economically for this very purpose, that all he can thus save may be given to sustain those who do go as personal messengers. He can select, if he please, the missionary through whom his benefactions shall thus be bestowed or the mission through which the work shall be accomplished. Taking that missionary and that work definitely upon his heart and connecting with it his continuous gifts, he may become almost literally one of the associated laborers upon that missionary field. Most richly is such a consecration rewarded. More than one of the systematic, generous donors to the treasury of the American Board is acting upon this principle, and is sometimes surprised that the Lord is blessing him beyond his expectations. The following is an extract from a letter recently received from one of these surprised men: "There may seem to you to have been something like misrepresentation in my early statements to you of the small amounts I should only be able to invest in this work. None at all. I can only say: 'It is the Lord's doing, and is marvelous in my eyes,' and would be more so in yours if you knew. And yet it is just like God in his dealings with me ever since I gave myself to him, and especially since my adopted purpose, strong and deep-rooted, of preaching his Gospel in person went into the purpose to do it through others in the way I have been feebly endeavoring to do ever since." The gifts which have followed this purpose God has multiplied from tens to hundreds, and is now multiplying from hundreds to thousands, making the donor thereby one of the happiest men on earth, who rejoices every day in the fulfilment of the promise that the Lord "is able to do exceeding abundantly *above* all we ask or think." Who will imitate this good example, and know, while he lives, the same blessedness and wide-extended usefulness?

MR. KIRIAS, the Albanian Bible colporter in Bulgaria who had been captured by the brigands and a heavy price set for his ransom, has at last been released. It is said that a ransom was paid for him by friends aided by the British and Foreign Bible Society amounting to about 700 liras, or \$3,000. The peril from the brigands in some parts of European Turkey is very great, and the work of our missionaries is hindered on that account.

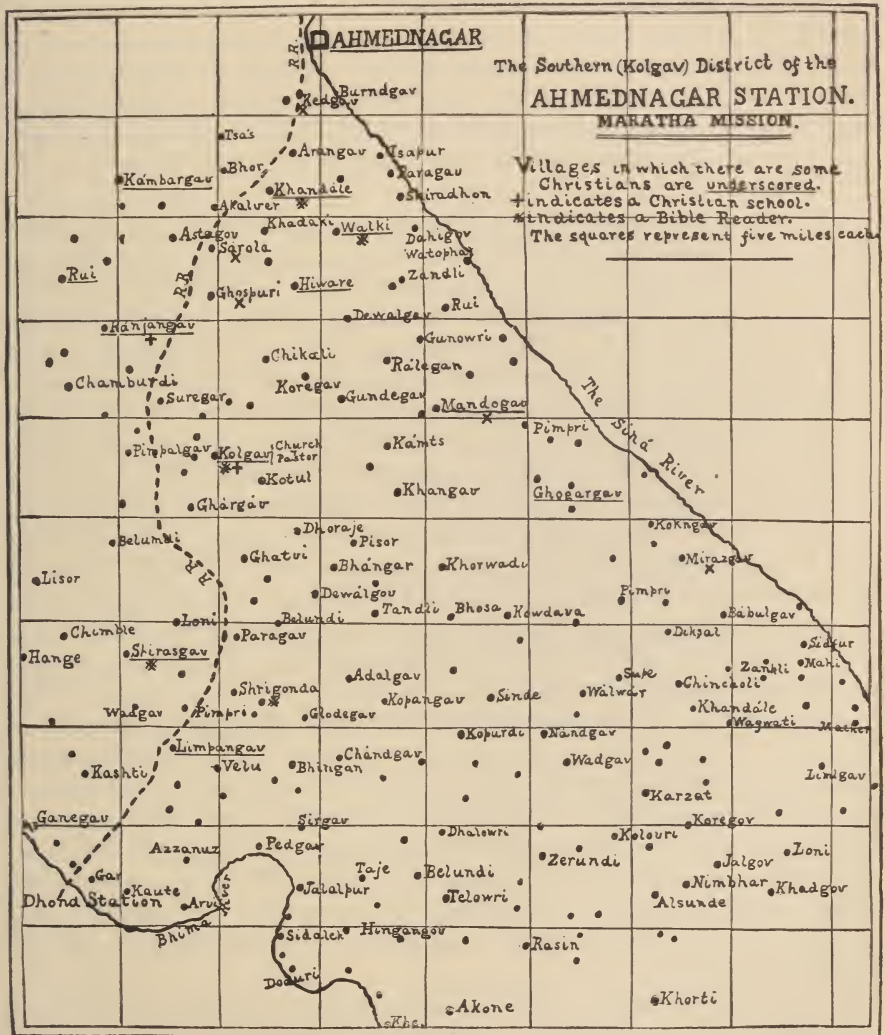
A SINGULAR illustration of the persistence with which the Japanese adhere to their family vocations is seen in a recent announcement, in a Japanese newspaper, that a certain celebrated dancing-master was to hold a service, in April last, in honor of the one thousandth anniversary of the death of his ancestor who was the first of the family to take up the profession.

THE attempt to confine religious energy to any field with the thought that it will be dissipated if it seeks a wider range of service is like attempting to confine the light from a lamp within an inch of the flame. Such a process only keeps the lamp from burning brightly. The *Christian Intelligencer* well says: "The Lord Jesus Christ never said, and does not say to-day, to the Christian people of New York City or any city, 'Ye are the light and the salt of *this city*.' He tells them they are to lighten the world, and when they rise to such a degree of Christian love as to shed light upon Africa and Asia, they will shine with ten times as much brilliancy upon those right about them."

ONE MISSION FIELD AND ITS NEEDS.

BY SECRETARY N. G. CLARK.

THERE lies before me a little chart, of which a reproduction is here given, representing one of the five rural districts under the care of missionaries of the American Board stationed at Ahmednagar, in the Maratha Mission. It embraces



a territory some fifty miles in length by forty in breadth, about as large as an average New England county. As appears from this chart, there are over 200 villages in this district, some of them made up of only a little cluster of houses, but most of them large enough to need a school-teacher. In one village there is a Christian church of fifty-seven members, in charge of a native pastor. There

are native Christians residing in six other villages, and Christian schools in four; these schools are under the charge of Christian teachers, and in them religious instruction is given daily. There is a native preacher stationed in one village, and Bible-readers in three others, besides two Bible-women. There are thus eleven native agents in all, in charge of a missionary who resides at Ahmednagar. In only eleven out of the more than 200 villages is there to be found any direct and continuous evangelical work.

What shall be said of the need of this district? As it is close to Ahmednagar, one of the principal centres of the mission, it is a favorable specimen of the entire field occupied by the Maratha Mission. Multiply the above figures by thirty, — perhaps I should say forty, — and reduce the number of native Christian teachers and preachers by one half, in view of less favored sections, and you have a fairly correct view of the need and the supply of evangelical agencies in this mission field.

From the annual report of the Maratha Mission, just received, it appears that there are, in all, twenty-three churches, with 1,593 members, of whom one tenth were added the past year; fourteen pastors, seventeen preachers, and 121 school-teachers, besides fifty-three Bible-readers, men and women. These churches show a good degree of life. Though made up almost exclusively of the lowest and poorest classes, they support their own pastors, they aid in the support of their preachers and teachers, and, if we reckon the price of a day's labor as the unit of value, each member contributed last year between thirteen and fourteen days' labor for Christian benevolence. How will this compare with the amount given by the members of the Congregational churches of the United States? The humble Maratha Christians are doing their best to help themselves, but what are they among so many? A thousand pastors and preachers would each have a parish of from 4,000 to 5,000 souls; 5,000 teachers instead of 121 would have more pupils than they could well care for. Instead of ten ordained missionaries, thirty are needed, and that would give but about two to a population as large as is to be found in the State of Vermont!

But if, in view of the urgent demand of other fields, missionaries are not to be had enough to keep up the present force, there is opportunity of enlarging almost indefinitely the work of native preachers and of Christian teachers, and both at a comparatively small outlay. Institutions have already been established for the training of competent native preachers and teachers. The small sum of \$40 per year will support a young man or young woman in one of these institutions, and a like sum will sustain for a year a Christian school having from thirty to fifty pupils. The value of these Christian schools as a missionary agency is thus set forth by Dr. Bissell: —

“These schools are a great help in gaining access to the people and in obtaining a hearing for the Gospel message. We cannot expect that many of the people of a village, who have no love for spiritual things, will be ready to listen frequently, and will come together when we call them; but a school is itself a nucleus as well as a novelty, and will help draw the people together, and the address to the pupils may become a sermon to the parents. The school is generally among the poorer and lower classes, who would otherwise be without any means of obtaining an education.”

Another consideration mentioned by Dr. Bissell is this: "While we gain some advantage by means of the school in influencing adults, we are constantly drawing the children away from Hinduism and toward Christianity. The young are the most hopeful class in any land, and with the Christian education of the children in India the false systems of religion will disappear, and Gospel truth will take their place. . . . But how slowly this work is progressing! How few among the millions of the children are learning to read, and how few even of these are receiving a Christian education! . . . It must be borne in mind that the very fact that many of these villages are asking for Christian schools represents a great advance in the position of the people toward Christianity. A few years ago they would not have Christian teachers, nor even now will they in all places, but in many they would be glad of them. Our plea is to be allowed to give them schools where they are ready to receive such instruction, and follow up this agency with others, as earnestly and efficiently as possible."

It need hardly be added that every such Christian school becomes the centre for preaching-services. Thus the demand for preachers will soon keep pace with that for schools. We earnestly commend these opportunities of influence to the friends of missions and to Sabbath-schools. How many of the latter would find it a means of grace to themselves, as well as a blessing to them who are ready to perish, were they to assume the support of one of these youth preparing to be a preacher or a teacher, or to support one of these schools in which pupils are for the first time made acquainted with the saving truths of the Gospel? How shall we estimate the need of these multitudes, shrouded in the ignorance, superstition, and moral degradation of centuries of heathenism?

PRAYER AT THE MISSIONARY CONCERT.

From a paper on "The Missionary Concert," presented at the Congregational Ministers' Meeting, in Pilgrim Hall, Boston, Monday, May 18, 1885. By the Editor of the Missionary Herald.

It is a matter of prime importance that the missionary meeting be kept true to its name, and made a concert of *prayer*. It is not, certainly, a concert of music, nor a concert of information, but of prayer; and the prayer is not to be for general objects, but for missions. The original idea, and the proper idea, of the service is the union of Christians in supplication for the coming of Christ's kingdom throughout the world. It is lamentable to see how often this fact is lost sight of. In some places, at least, the thought seems to be altogether of reports and addresses, and comparatively little is made of intercessions. Did you ever hear, brethren, of a missionary concert, so called, in which forty minutes of the hour were given to reports, and ten or twelve minutes to singing four or five times, thus leaving from eight to ten minutes for an opening and a brief closing prayer? I know it is sometimes said that the reports are made in order to stimulate to prayer. True. But where is the prayer to be offered? At home, after the meeting? I have little faith that definite, earnest petitions will be offered in private or in the family for the objects reported upon, unless

the people are led at the time, and when in their common assembly, to unite in supplication.

Am I wrong in thinking that, if there is any one point on which the members of our churches need clear and constant instruction and drilling, it is as to how to pray? This matter touches not merely the Missionary Concert, but all other prayer-meetings. The Turks tell us that a camel was once asked why his neck was so crooked. The camel answered: "Pray, sir, what part of me is straight?" It is, perhaps, useless to complain of few, and aimless, and selfish prayers in the Missionary Concert, when such prayers are characteristic of so many of our social meetings. But I believe that the concert affords one of the best opportunities for instruction and good example in this matter. It may be made a school for prayer.

Does any one suggest that, where much time is given to prayer, the meeting will not interest the people, especially those who are not Christians? That will depend entirely upon the character of the prayers. If they are brief and direct, if they are confined to the particular objects that have just been before the meeting, no one will weary of them. But if they are long, and, above all, if they are pointless and general, passing over specific matters, attempting to embrace everything that can be prayed for in phrases of universal application, they will be wearisome, no doubt. It is a serious problem how to get Christians to pray for specific objects, covering each case briefly, without trying to include themselves and the whole creation in every prayer. When this shall be done in any Missionary Concert it will surely be pronounced an interesting meeting, though there were a score of such prayers. And pastors can labor for this end, and with proper energy and patience they will not labor in vain. By repeated suggestions on the matter, presenting a particular individual, or country, or institution, and asking for one short petition for that one object, they may train their people in this direction. They must not be surprised or discouraged at apparent failure for a time.

This fault of indefiniteness is woefully common. Sometimes when a brother is asked to lead in prayer for a specific object in a far-off land, he will commence with adoration and follow with confessions and thanksgivings, and only at the end of a long series of supplications, which include "our own great needs," will he make brief allusion to the object named. This is discouraging; but a private word with this brother, and the presentation of a better example of prayer, may help him to reform, and he needs reformation greatly. It is this kind of praying which makes Missionary Concerts dull; and here is a point where the pastor must labor and where he can labor with effect. If he succeeds the good results will be seen, not only in the Missionary Concert, but in all the social meetings.

I have sometimes thought that occasionally, instead of assigning different countries to different people to report from at a particular concert, it might be well to assign different countries or individuals to be *prayed for*. There is at least one church where this plan worked admirably for a time. Let the briefest statement of a particular need be made, to be followed at once by prayer by the previously designated person. This process, or anything like this, which will break up the heartless uniformity of prayers, and get Christians out of the ruts in which they

are prone to move, leading them to definite and varied supplications for objects outside of themselves, would prove an unspeakable blessing to any church.

Not seldom do we hear missionaries mourn over what they have witnessed, or rather have not witnessed, in Missionary Concerts, as they have returned to America after service at the front. They have been troubled by the character of the prayers even more than by the fewness of them. "Why," they ask, "why, when that touching report was made of the Hindu bitterly persecuted for Christ's sake, did not the brother who followed with prayer make some sort of allusion to him?" "Why in the case of that new mission in Africa, which was presented to us with an appeal for remembrance before God, why was there not one petition for it?" These brethren from abroad have been not a little disheartened, not so much because of want of information displayed by Christians at home, as at the feebleness and aimlessness of their prayers.

Could we not give the people, my brethren, better examples of *directness* in our supplications? Men of scholarly training, with good command of language, may be able to describe an object or a place without calling a name; but ordinary Christians find it difficult to do this. You have, perhaps, heard a layman asked to pray for Africa, or China, or Mexico, or for some individual, and you have heard him struggle over the matter of expression. Somehow there is a feeling that it is out of character to use a name in prayer. It seems to border upon irreverence; anyway, it is out of taste, and that, some think, is almost as bad as profanity. Yet in some way the locality must be indicated without calling the name, and so the good brother begins about "that vast land so far away from us, across the seas, filled with so many benighted souls needing the Gospel of Christ, to which our missionaries have gone, and where they are laboring so faithfully." But after a string of such phrases you are altogether uncertain whether he refers to India, or China, or Africa, or one of a dozen other lands; and the brother himself seems to be quite aware that he has not definitely indicated the land for which he means to pray, and as he cannot quite describe it in general terms, and he dares use no others, he gives up the attempt to pray specifically and finds relief for himself in the petition "for all lands on the face of the whole earth"; and he fancies he has embraced everything, whereas he has hit nothing. Why did he not say Africa to begin with? Instead of a round-about allusion to "the nation on our southern border, where the people are held in chains of superstition," why not say Mexico? When the case of Mr. Sanders, now bravely holding the fort single-handed at Bailundu, is presented, why not pray for Mr. Sanders by name? Is there any good reason why our people should not be taught to do this? Christ knows his people *by name*. May not we speak to him of them by name? It was John Knox who gave us the proverb about calling "a fig a fig, and a spade a spade." The brave old reformer says that he learned to do this "from Isaiah and Jeremiah and other inspired writers." If we will study the same inspired writers we shall learn to pray by name, not only for the peace of Jerusalem, but of Constantinople and Bombay and Kioto and Peking, and of other cities and lands of the world. We shall reason, I think, that, if the Holy Ghost once said to the church: "Separate me Barnabas and Saul for the work whereunto I have called them," then the

church of this day need not be afraid to pray by name for those whom the Holy Ghost now separates for a similar work.

Brethren, make it the first consideration in your Missionary Concert that it be a concert of prayer. Insist on this. It may not be easy to make it so, but it ought to be made so. Perhaps it may be thought that I am dwelling upon a point that should be taken for granted. But alas! many things taken for granted are for that reason uniformly overlooked. I am persuaded that here lies the key to the whole matter. Aim to make the concert full of the spirit of prayer. The question of method as to reports is indeed important; but its chief importance lies in the fact that these reports may serve to awaken the spirit of supplication both in the meeting and subsequently. Everything should lead to prayer; and, if the meeting centres around this idea, we may be sure it will be both interesting and profitable to men, and pleasing to God.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

THIS Society was established in England, in 1858, as a memorial of the Mutiny. It was the expression of English sentiment that the government methods of education in India, by which all religious instruction was debarred from public schools and a formal neutrality maintained, were a mistake. The Christian Vernacular Education Society is undenominational. It represents no one section of the church of Christ, and its work in India has been carried on in harmony with all the different missions. The two branches of its work are the training of native schoolmasters and the preparation of schoolbooks and of Christian literature in the vernacular languages. It has three training institutions at present, — at Amritsar, Ahmednagar, and Dindigul, — containing about 140 students. Its day-schools are attended by about 7,500 children. Since the commencement of its operations it has trained and sent into the mission field 770 teachers, and 1,082 different publications have been printed in eighteen languages, the number of volumes thus printed amounting to over ten millions.

Its training schools are essentially normal schools for the preparation of Christian teachers. They are thus evangelizing, as well as educational, agencies. It is the design of the Society not only to train up successful teachers, but also efficient workers for Christ. This is the end and object of its institutions. Good, effective educational and Christian work is done by the men who are thus raised up. Their village schools teach reading and writing, and spread the knowledge of Christ among the people. Hundreds of children who otherwise would have been utterly neglected have been taught by these teachers in connection with different missions, and from such village schools the native churches are largely recruited with their best members. At Ahmednagar there were fifty-five students in attendance during the past year, and twenty-three of these students were received into full communion with the church. The value of this training school at Ahmednagar to the work of the Maratha Mission of the American Board is manifest from the fact that, of the students who left the

institution during the five years from 1878 to 1882, forty-one were employed in the Maratha Mission. During the same period twenty-two were employed in the Madura Mission from the training school at Dindigul.

From the above it is evident that this Society is doing a most important work for the evangelization of India, and we could wish that its means were enlarged tenfold in order to the more vigorous, as well as successful, prosecution of its valuable labors.

THE CURSE IN ALL LANDS.

BY REV. C. F. GATES, OF MARDIN, EASTERN TURKEY.

LAYING down that excellent missionary magazine, *The Gospel in All Lands*, my thoughts turned to the dark background against which that title is written. What a dreadful volume that would be which should gather the records of sin from all countries, and work them into one horrid summary! And yet dreadful as are the thoughts called up by the title of this unwritten magazine, a short contribution from a missionary point of view may shed light on the question often asked in all seriousness: "Why send missionaries to nominally Christian churches in possession of the gospel?" by showing how low are the standards of morality and how debauched the sentiments of the adherents of some of these churches.

The thought of presenting this matter was suggested to the writer in Midyat, a flourishing village, the trading centre of the Jebel Toor region, which is still the stronghold of the Jacobite church. It was the Sabbath. The shops had all been closed since the evening of the preceding day, but the roofs of the houses and every spot of level ground were occupied by groups of men, boys, and girls, pursuing their sports with eager zest. Undoubtedly the greater part of them had attended the services of the church in the morning, but as soon as mass is over each one betakes himself to the quest of amusement and pleasure, and the air resounds with their cries, until one is forcibly reminded of the Sabbath aspect of the streets of Chicago and other large cities in America.

How little influence the Jacobite church exerts over the lives of the people in this region may be seen from the fact that adultery is very common among them, and, I have been assured, is not even considered a sin by many, while murder does by no means make a man a social outcast, nor even debar him from holding the office of priest or bishop. It is said that, during one of those combats which frequently occur in these mountain villages and which are rapidly depopulating them, a certain priest laid aside the priestly headdress, saying, as he placed it on the ground, "Stay there, O priest;" then seizing his gun he took an active part in the proceedings. Another priest was rebuked for singing indecent songs after returning from the performance of the mass. "What right have you to complain?" he replied to his parishioners; "have I not done your work?"

The churches and the monasteries contain a large number of old manuscripts, many of them written on parchment and laboriously embellished. But they are piled up in dusty corners to perish unused. They are remnants of a better

Christianity and of the days of the church's activity. They are tokens of the ignorance and indifference of the Jacobite church to-day—a church presided over by a patriarch more ignorant of the Bible than the average Sabbath-school scholar of our own country.

If we turn from the Jacobite church to the adherents of the Roman Catholic church in this land, we shall not find the change any improvement. The most dissolute and abandoned people I have met in this country are found in villages where the Roman Catholic church has displaced every other. Not only have the people made no advance in morals when they have left the Jacobite church and become Papists: they have gone backward. The Roman Catholic villages in the vicinity of Mosul are distinguished above all others by the prevalence of drunkenness and licentiousness, while in the city itself the use of intoxicating liquors has become so common that the man who does not use them is considered quite a strange fellow. Crime, too, is bold here. Robbers enter houses in the daytime and extort money at the point of the knife, and the licentiousness of the city is so great that men are timid about sending their daughters to the schools in the open day and through the public streets. The Roman Catholics, headed by the Dominican monks, supported by the Society for the Propagation of the Faith, from Lyons, France, have obtained the ascendancy over all other Christian sects, and are rapidly gaining social and political influence among the Moslems. The sons and daughters of Moslem officials attend their schools; they buy land and put up buildings without any opposition from the government, and exchange visits freely with government officials. Their influence, however, has not tended to raise the standard of public sentiment. The monks lead the way in the prevalence of intemperance by their own lives of luxury and sensuality. It may not be fair to attribute the open wickedness of the city to their teachings or example, but have we not a right to expect something better in a city where a church has been growing in power for more than a quarter of a century? And if we find nothing better, have we not the strongest of motives for proclaiming a pure gospel among the adherents of these churches? Everywhere there is the same dark background,—murders, thefts, adulteries, lying, deceit, lusts,—and there is no hope, no salvation, save that suggested in the title we have mentioned. The curse in all lands must be lifted by the gospel in all lands.

Letters from the Missions.

North China Mission.

AMONG THE MONGOLS.

MR. SPRAGUE, writing from Kalgan, March 2, gives additional news concerning the religious awakening at that city. The reception of the Mongol convert, recorded in the *May Herald*, has aroused special interest among people of that race. This

man visited Kalgan again in February and urged a visit from some missionary. Mr. Sprague writes:—

“I therefore started, February 23, on a short tour in Mongolia, riding in a covered cart. As it was unusually cold weather, I found this mode of traveling more comfortable than on horseback. Snow had fallen to the depth of half a foot,—a rare

thing here, — and the wind had blown it into drifts, so that wheeling was very difficult, and it was so cold no one had ventured over the road. On arriving at our baptized brother's tents, he soon had us thawing out by his huge, glowing argol (buffalo chips) fire, drinking tea, and telling our experiences, which are better enjoyed around an open, blazing fire than on a frozen, trackless plain.

“He and his family received us cordially, and in the evening we gathered in a circle around the fire, and read selections of Scripture, gave explanations and exhortations, and closed the long evening with a season of prayer. It was good to hear the voice of prayer in a Mongol tent and by a Mongol surrounded with his family and friends. The weather without was below zero, but our hearts were warmed at the throne of grace. Next day the brother was obliged to go to Kalgan on official business, and I went on to give my New Year's salutations to two families of wealth, who for years have occasionally heard the Gospel. They asked many interesting questions about the ‘Jesus religion,’ but as yet they are not willing to come out and confess what they so well know to be the truth. Next day I reached another Christian home in Mongolia. The man has not been baptized but wishes to be, and I hope soon will be. His wife also seems a sincere believer. Though poor and having but one tent, they welcomed me most cordially and insisted on my remaining over night. The wife and daughters would remove to a poor one-room mud house which had not been heated this winter. I, of course, could not consent to that, but told them if I might occupy the cold house I would be glad to stay.

“In a little while they had a fire started, and my carter and myself were established in the ‘northwest guestroom.’ After the hot supper of millet and cheese and salted tea, which our host provided, we again for an hour or two read the Word and had prayer. It seems strange, and yet most delightful, to hear Mongols speaking the language of faith and love to God.”

ADDITIONS TO THE CHURCHES.

Writing from Kalgan, March 9, Mr. Sprague says: —

“Yesterday was our communion Sabbath, and a happy day it was in Kalgan; for we were privileged to welcome thirteen into the church: twelve on profession of their faith, and one child of a Christian mother. This is the largest number ever received here at one time. For two years we have had to cast out more unworthy members than we have found worthy ones to receive into the church. But now that the church is pruned of its dead branches we hope its new life will go on bearing fruit. One of these new members is the teacher of our Boys' School; another, his son, who has read the Chinese classics. Three have idol-worshipping parents.”

Dr. Blodget reports that at Peking four-teen persons were received to the church on the first Sunday in March.

HUMBLE STUDENTS.

Dr. Porter, writing from Pang-chia-chuang, February 6, gives an exceedingly interesting account of progress not only in that village but in several out-stations. Of a station class consisting of six members, he says: —

“Four of them are well-read men who have stood for the examinations and have merely failed of receiving degrees. In Shantung the number of applications for examination is very great, while the successful ones are few in number. It is frequently remarked in the United States that the Chinese converts must come from the lower classes. And yet, during the past year, we have received seven persons who spent years in study, most of whom have stood for the bachelor's degree, all of whom have been school-teachers. In fact, classes are as little marked in despotic China as in democratic America. Any village lad may be a viceroy if he have the ability and the chance of rising.

“This class of six have studied the Gospels and also Genesis with me. It is perhaps a little humiliating to men who can quote the whole range of the Confucian

classics to find themselves absolutely puzzled by the simple questions which a study of the Bible brings to them. But these men have passed through the first shock of the consciousness of their real ignorance, and have already learned many things which man's wisdom cannot teach them. It was an amusing picture which one of them gave me of their little company sitting up half the night and condoling with each other over their newly developed ignorance. One would sigh half the night under his bedclothes: 'Alas, I've lived half a lifetime in stupidity and ignorance.' Another would look dolefully at his friend and say: 'I am not dull by nature, but how foolish one appears when he cannot answer simple questions.' The interest shown in study and the kindly appreciation of efforts to interpret the Bible to them are worthy of remark. Each of these men, while well rooted in the gospel of salvation and the tenets of the church, has read the Gospels with little conception of their depth and fulness. 'Wonderful, wonderful!' is their expression for the newly discovered truth in the story of Jesus."

WORK FOR WOMEN.

Miss Porter, under date of February 13, writes of great interest in the meetings held for women. She says:—

"From the beginning of our life here we have had meetings distinctively for women in many villages. At the first they attracted great crowds of merely curious auditors, or more properly gazers, for they came less to hear than to see; but by degrees the novelty of a foreign lady's visit wore off, and now we have only small companies, almost entirely made up of those who are already Christians, or who are willing to be known as inquirers. With this change in our audiences has naturally come change in our methods. We do less talking and more preaching. We have had two companies, of ten or twelve each, here this winter. Mrs. Peck and Miss Pierson have aided much in their instruction, and Mrs. Porter drilled them in singing. We hope after the Chinese New Year to gather a third class, and that

in future such a circle of women may be received each winter for instruction. Weekly village-meetings are now regularly held in three villages, semi-monthly in three, and monthly in two. Besides these there are many invitations to other points, so that in the course of a year the ladies visit twenty or more different villages."

A PROMISING OUT-STATION.

In a letter printed in the *Herald* for February (page 67), Dr. Porter mentions the promising out-station of Ho-chia-tun, twenty-eight miles directly south of Pang-chuang. He then reported that sixteen persons had been baptized, and that there were many inquirers. Among those baptized was an old widowed lady, with her five sons and other relatives. Dr. Porter writes in his letter of February 6:—

"A second helper was sent down to keep the interest in motion. The young relatives and a few neighbors were very enthusiastic in their new-found object of study. They were reported as meeting every night to study the catechism and hymnbook. One young woman developed an astonishing readiness of apprehension, and, though only twenty-two years of age, showed much character and aptness in telling others all she had learned."

Miss Porter paid a visit to the place on the twenty-first of November, and Dr. Porter writes:—

"On the following Monday evening a messenger came in with a note from my sister and the helper. The coming of a foreign lady had produced a great excitement, and a rude fellow who insisted on crowding into the court was greatly excited at not being allowed to see the visitor. He went out of the door in a loud, boisterous manner, insulting his relatives, who had tried to keep him in order, the foreigners, and the Church. The Christians who were insulted acted with great good sense and Christian forbearance. The helper counseled wisely, and so the Sabbath was passed quietly. My sister feared no personal violence, and planned to come away on Tuesday. She had received a most enthusiastic and loving reception from a great company of women, many of whom

wished to be baptized. A large room crowded to the utmost was her audience-room for the three days."

Miss Porter then returned to Pang-chuang, and Dr. Porter visited the place and found that there had been threats of violent treatment of the church members as soon as the foreign lady had departed. "We will tie them up, and break all their ankle-bones," said the opposers. On his arrival, consultations were had with the native helpers as to the best method to be pursued to withstand the threatened persecution, for the violent language of the opposers produced the effect of decreasing greatly the number of hearers. In one of the villages the patriarch, whose word is law, according to the Chinese custom, promised to punish all who interfered; but

A REMARKABLE DELIVERANCE

came in an unexpected way, of which Dr. Porter gives the following account:—

"Three leading men of the village, among them the father of the chief objector, determined to see the magistrate and secure a proclamation expelling the Christian doctrine from his borders. When at the district city they seized their chance. The following little drama was reported:—

"Your honor, we have a small matter additional to present. The Jesus church has come into our village, and is misleading many. Foreign preachers, men and women, are coming and going. There certainly will be trouble ere long. May it please your excellency, we should like several proclamations issued denouncing and expelling this pernicious and seditious doctrine."

"What was the surprise and annoyance of this triad of mischief-makers when the official excitedly denounced them! 'What!' said he, 'do you take me for a fool like yourselves? I had heard that the Jesus doctrine had come into the district, but did not know it was in your village. Proclamation! not a bit of it. Do you know how tremendous these foreigners are? Do you wish me to lose my official head as others have? Out on you! If

any disturbance takes place in your village I shall know the authors, and shall hold you responsible!' The immediate effect of this rebuff was very great. The report of it was widely spread about. The oppressed Christian company heard of it with great amusement. All opposition died out at once. The mere fact that the official would not interfere made the villagers see things in a new light. Our fears thus subsided."

SUBSEQUENT GROWTH.

Immediately after this deliverance the number of attendants at the evening meetings began to increase. Dr. Porter says:—

"Shortly after this a great annual fair was held on the grounds of a large Buddhist temple, two miles from there. I sent three helpers and a bookseller to attend the fair. They came back with glowing accounts. Great numbers crowded about to listen. No one in the crowd showed any hostile spirit. The company of inquirers were very desirous that I should come and baptize them before their New Year. The way being thus prepared, I visited them on the twenty-fourth of January, a helper having preceded me the week before. The three days spent at the village were days of great pleasure. There was one constant stream of visitors all day long, except during the hours for meeting. And such a warm, cordial meeting from the church members and the inquirers! A large double room, vacant through the death of a young wife, was devoted to me and the services. A gate-house room was the reception-room of the helpers, which was crowded day and night; the helper, whose lungs seem made of brass, talking most of the time, when not sleeping, for twenty-four hours.

"Sunday morning the large room was filled with women, while a large company of men sat in the court outside the door. There was a company of over a hundred, where in the springtime only one was an inquirer. Sunday afternoon was devoted to the examination of twenty-one candidates for baptism. Mr. Smith had baptized the old mother and five sons. The

wives and children of all of these, and a few others, were examined. The long examination was very well sustained. The emphasis and enthusiasm of many of the women and young girls were marked. There seemed no reason for further delay, and twenty-two persons, twelve of whom were men, including one examined the next night, and two infants, were baptized."

Dr. Porter also reports that in several villages in their vicinity there are inquirers. From one village four miles north had come two reading men, one a school-teacher, who declared that Confucianism was a failure; that it has no power to move men. A village fifteen miles east of Pang-chuang had sent a deputation to request a preacher. A man who had been a patient came from the Chihli province, twenty-eight miles north, reporting that there is a small number of inquirers in his region. A school-teacher still further away to the north, who is also a patient at the dispensary, is also a hopeful candidate. Other places are mentioned, showing that the Gospel seed is being wafted in all directions. Who can tell what may be gathered of this sowing?

Foochow Mission.

SHAO-WU STATION.

MR. WOODIN reports that, in company with Mr. Walker, he had visited Shao-wu and the near out-stations, where they found matters in a hopeful condition. They arranged to have a small church-building erected on the mission premises, and after looking for a suitable site for mission houses in the vicinity of the city they purchased a piece of land about three and one-half miles down the river. The situation is from four hundred and fifty to five hundred feet above the river, and is free from objectionable surroundings, such as rice-fields, stagnant pools, and other malarial grounds. A call is made for three missionary families to reside in this hopeful field. Our readers will recall the name of the Dr. Ting, to whom allusion is made

in this communication. Previous accounts of this remarkable man may be found in the *Herald* for September, 1882, and for September, 1883. Mr. Woodin says:—

"We spent a little over a month at Shao-wu, including one short visit to Yang-chin-k'ang and another to K'ai-tung. At the latter place two persons were received to church fellowship. The little flock of communicants gathered there during the last three years, by the labors of an unpaid preacher, now numbers seven, and there are four or five earnest inquirers. The preacher has received no pay from the mission for this work, and only about 1,000 cash, less than a dollar, from the converts. He supports himself by his trade of making bean-curd for sale.

"At Yang-chin-k'ang, where I now am, we received six persons to the church, baptized one infant, and excommunicated one offender. This leaves the present number of members under the care of Dr. Ting twenty-five, and there are also several hopeful inquirers, and two members had died. Dr. Ting was received to the church a little over three years ago, and has gathered this church, organized as to the election of its first deacons last Sunday, during less than four years. He began to pray to God for the *first time* about a little less than four years ago, having been a zealous idolater previously. About four months afterward he spoke to five men in his private room about prayer, and kneeled with them and prayed his first *public* prayer, all kneeling, and he reading the Lord's Prayer in the Mandarin dialect. He has received from the mission in all only twenty-four dollars, fifteen of which were given toward the schooling of his son in Foochow, during part of 1884.

"The work under these two unpaid preachers seems very hopeful, probably much more so than in any other part of our whole field. I wish we could truthfully report that we had many preachers of Dr. Ting's spirit and hearty faith. We earnestly exhorted these Christians to support their preacher. He has received from them only 900 cash in all. He supports himself by his practice as a physician."

Mr. Woodin also reports a visit to Tsiangloh in company with Dr. Ting. Affairs are not in a hopeful condition in the place, the native preacher having proved a failure and untrustworthy. Still, new helpers are located there, and the truth has been widely made known by the sale of books and by preaching.

Shanse Mission.

TOURING.

MR. TENNEY reports some visits he had made in the villages and cities on the Tai-yuen plain. Here is what he says of Yü Shih Hsien, a city which he found built on the slope of a hill, with smooth and clean streets:—

“At first I thought my coming was not going to be noticed much, but before many minutes had passed a throng of people came, and until after dark my room was full. It was of no use to talk to the people the first evening, for they were too full of curiosity to appreciate anything but a few facts about myself. I was glad to learn that the next day was a market-day, on which the people of the surrounding villages would be in the city. Early the next morning I called at a shop which opened off from the inn yard, whose proprietor had invited me. I had a talk of three quarters of an hour with half a dozen men there. They questioned me about America, of course. I tried to convince them that the United States did not pay tribute to China, as they supposed, and I explained that we had literature and scholars of our own. They had been informed that in foreign countries all political honors fell to mechanics who won them by competitive examinations in mechanical skill. I found that the Roman Catholics had worked considerably in this region, so that it was assumed that I belonged to that sect. I had to explain continually the difference between us and them.

“Early in the day the people began to call at the inn, and from that time till dark my room was full of people coming and going, reading my books, and talking with me. I saw that the innkeeper was a

little restive under the presence of so many, and I sent word to him that I knew I was troubling him, but that I should remember it when I settled my bill. After that he was perfectly contented. It was much better for me than being on the street, for in the room people were, in a sense, my guests, and so had to be more careful about their manners. Almost all whom I saw bore traces of the opium-habit, and I was constantly asked if it could be broken off by the use of any medicine. I was talking with one tall man of six feet three or four inches in height about the opium, when I asked: ‘Do many of you here take it?’ He replied: ‘*Many? All* take it.’ Then going about in a laughing way, he said: ‘Look at *this* face and *that* one.’ They received his charges with a smile, no one attempting to deny it.”

Mr. Tenney reports several interesting conversations held with the people who often talked with him, apparently with the idea that they might secure some pecuniary advantage by joining the Christians. He was told that any and all of the people would enter the church if they could receive enough to keep them in opium! Various methods were employed to reach the people. Mr. Tenney says:—

“At one of the villages I tried a new way of working. I went to the village and inquired whether any one there could read. One was soon found. I told him and the other villagers something of who I was, and then took out a little book which gives an outline of the doctrines of Christianity, and said to them that I had a most valuable present here that I wished to make to the village; that, if they would read it over together very slowly and carefully, they would find out the worth of it. They received the book quite ceremoniously, and bowed me out of the village as though I was quite a benefactor.”

Mr. Stimson also reports an extended tour in the Chieh Hsin district, during which he visited a large number of villages and towns, and sold much Christian literature. Everywhere he was kindly

received. He says: "From the time I left Tai-ku until I entered its boundaries again I do not know that I was more than once called after with opprobrious epithets, and then by boys who were quickly reprimanded by their elders. This quietness and safety amid all the rumors of war with a foreign people is most gratifying, and an occasion for great thankfulness." We regret that we have not room for extracts from this extended letter.

Japan Mission.

A NEW OUT-STATION.

NEWS from this mission continues to be hopeful, yet we give but a single extract from one letter. Mr. Pettee writes from Okayama, April 11:—

"We have just begun work at Katakami, the shire town of the county next east of us. It lies sixteen miles away on the road to Kobe, contains about 2,300 people, and counts among the first halfscore of strategic points in this *ken*. Three visits have been made to the place. The first invitation from there was by letter to one of our evangelists. The second, a call from two half-intoxicated young men, one of them a county official and the other a school-teacher, who were on a Saturday afternoon visit in the city.

"The outlook was not promising, but we went, as we long had had an eye on the town. We met about thirty-five of the best men in the county, but such smokers! Had we been fresh at the business they surely would have smoked us out before we had said a word. However, it proved to be the pipe of peace, and when the air was so blue that we could not see our audience, pipes were tucked away in pouches, hands hid away in sleeves, heads bent slightly forward, all was still, and our time had come. Although then nearly nine o'clock, the closest attention was paid for two hours, only one man falling asleep and his excuse was *saké*. Then half an hour of informal chatting, and after profound bows and urgent invitations to come again our new-made friends retired and

we did the same as soon as the rooms had been aired.

"I feared at first the whole movement would end, as it began, in smoke, especially as they wanted us to teach them English, French, Christianity, political science, and 'anything else you may know.' But now after the third visit both sides understand each other better, and it is understood that we are to confine ourselves to Christianity for the present. Weekly visits from us are urgently requested.

"Dr. Scudder and sister made a pleasant impression upon Okayama people during their five weeks' stay here. In addition to professional services, Dr. Scudder accepted an invitation from one of the Christians, an influential lawyer in the city, to address officials, teachers, and others upon the subject of 'Education in America.' A very select audience of at least 400 people gave the closest attention for more than two hours, Pastor Kanamori interpreting."

Zulu Mission.

MR. AND MRS. HOLBROOK, since their arrival in Natal, have been laboring at Mapumulo, the northernmost station of the mission, on the Tugela River, so long occupied by Mr. and Mrs. Abraham. In a recent letter Mr. Holbrook gives an account of their work:—

"The working force of this station consists of my wife and myself. On Sunday forenoon we have a Sunday-school, of which I am superintendent and teacher of the men. Mrs. Holbrook teaches the women; the children are instructed by a native woman. Usually there are about fifty present, and from the first there has been a constant increase in both numbers and interest. At noon I preach to a congregation of from sixty to one hundred.

"In the afternoon we have another meeting which, I hope, may at some time be a genuine prayer-meeting, but at present the Christians do not seem to have much Christian experience to talk about. This is the last service of the day, as the

Zulus do not like to go out of doors after dark.

“For many months it has been my custom to meet on Monday afternoons with a number of people, who receive instruction in the fundamental truths of Christianity. Of these there are six who give evidence that they have begun to follow Christ, but they are all young people.

“On Wednesday mornings Mrs. Holbrook meets the women for a prayer-meeting. From fifteen to twenty are usually present, and it seems to be one of the most profitable meetings of the week. The homes of our church members cannot fail to show good results of the interest which these mothers manifest in studying subjects, many of which bear directly upon family life.

“Thursday afternoons the young people meet my wife to study the Bible, that they may become not only versed in Bible truth, but also interested in Christian work.

“Our weekly church prayer-meeting is held on Friday. I know nothing remarkable about it now, but am endeavoring to have it become of much greater influence before long.”

NATIVE HELPERS.

Mr. Holbrook reports that there has been a protracted and serious conflict at his station over the question of “beer-drinking,” which has been so prominent in all parts of the mission within recent years. The habit has such a hold upon the people, and they have been accustomed to argue that it was in itself so innocent, that the stand taken by the mission against the practice has alienated many of the church members, and even those who are employed as preachers. Of the seventeen or eighteen preachers and Bible-women who went out from Mapumulo, several resented the requirement that they should abstain from the use of beer, and ceased coöperation. Mr. Holbrook now writes that, little by little, the tide has turned: one after another has given up his drinking, and acknowledgment has been made that the practice was wrong and deleterious. The outlook now is much more hopeful.

One preacher goes to Empumlwane, ten miles to the southwest, where there is a congregation of from sixty to one hundred; one to Nogwaja, five miles east, having a congregation of from twenty-five to forty; another to Situlumane, where there is a congregation of from twenty to thirty. “Results appear slowly,” Mr. Holbrook says, “but we are at work all the time and the results *do* appear. The work of the Lord has not stopped because beer-drinking preachers were not sent out to the kraals. On the contrary, slowly, but surely, and on a solid foundation, the Lord’s work is advancing.”

NATIVE SUPERSTITIONS.

Mr. Tyler, of Umzunduzi, gives the following illustration of the superstitions in which the mass of the Zulus, even those who have had some instruction are held. This case occurred at the station of Umzunduzi:—

“A child suddenly died of one of those infantile troubles occurring almost daily in the kraals. The father suspected (but without the shadow of reason) foul play. So, what must he do but send twenty miles for an *isanusi*, or spirit doctor, to come and explain the cause of the child’s death, as well as protect the remaining members of the family from a like calamity. The ‘doctor’ came, attended by five assistants, and, after a long process of calling up the departed spirits, by means of striking the ground with canes, and shouting ‘*Yizwa! Yizwa!*’ (Hear! hear!), the result was reached, and that was, the child had been poisoned. But the cunning fellow refused to point out the poisoner, knowing well that he would be severely fined by the English magistrate if he did so. To ward off death the father, mother, and children must dig up and eat a certain root which had been buried where the child died, concealed, doubtless, by the doctor or one of his assistants, together with a variety of medicines such as a Zulu medicine-man only can compound, consisting of the heart of a crocodile, liver of a leopard, a little bluestone, etc. For his skill and medical aid, as well as consultation with departed spirits, he

received \$10 in cash and a fat ox. I had a long and serious conversation with the man and endeavored to show him his folly and guilt, but all in vain. And yet this man has been a regular attendant on our Sabbath services for twelve years! Thousands upon thousands of these people here in Natal, to say nothing of the vast numbers in South Africa, not yet within hearing of God's word, are in bondage to such superstitions."

West Central African Mission.

LETTERS have been received from Mr. Walter, of Benguela, and Mr. Sanders, of Bailundu, the last date from the interior being March 23. All were well at this date. Mr. Arnot, the Scotch missionary, had visited Bailundu and Bihé, and had returned again to Benguela. Mr. Arnot had been instrumental in securing from the king of Bihé an important letter written to the king by the Governor of Benguela, which implicates that official in the actions of the trader who was the means of securing the expulsion of the mission. Jamba Yamina entrusted this letter to Mr. Arnot on condition that he should deliver it in person to the Governor-General at Loanda. Mr. Sanders reports that the boys' school at Bailundu is still in progress, having from ten to twelve pupils. It is said that the war in which King Kwikwi of Bailundu is engaged is approaching its close, and that the king and his followers will soon return to his capital, near the mission station. Mr. Sanders thus refers to an important item learned from Bihé in regard to the probable coming of Roman Catholic missionaries:—

"A half-breed from Bihé, brother of Coimbra, of Chivula, stopped here on his way to the coast. He brought me one item of news that I will transmit. He was, by his own statement, compelled to be at the *ombala* of Bihé a good deal since he left us. (He came along in our caravan when we came from Chivula to this place, stayed here a couple of days and went on.) While he was there, a *garrafao* (this is a bottle that will hold three gallons, more or less) of first-class rum came to the

osoma from Roman Catholic missionaries at Benguela, and a letter stating that they wish to locate in his country, to baptize the people, etc. The king replied, telling them to come quickly; that he wants them very much. I see no reason to doubt the substantial truth of this information. He said that there were to be two 'padres.'

"He also said that Jamba Yamina questioned Guilherme a good deal about our motives, ways, etc., but the whole tenor of what he (my informant) reported was unfavorable. One question reported was: 'Why did they get so near to the *ombala*?' which shows that the suspicions instilled by Braga are still in his mind. He reports that the posts and plates of our house have been undisturbed; that nothing else is left; that when our things were taken from Mrs. J. G. Goncalves, being unable to carry our stove, they smashed it enough to make it worthless.

"As to Kwikwi's attitude, the general report is that on his return he will have me write a letter inviting our missionaries back. Such being the case, I am careful not to mention that they think of returning, as I hope that he will see the propriety of making concessions and promises to get them back. Whether he will do so, we shall see. We were never better treated by the people at large than now. Nor would I say that they did not treat us as well before Braga was here. I think they did quite as well."

THE WOMEN OF BAILUNDU.

A private letter from Mrs. Sanders gives the following account of the conduct of the women near the mission station while their husbands are off at war and in anticipation of their return:—

"It seems probable that in a very short time now the men will return. The boys say they will come 'when this moon dies.' As the moon is already in the last quarter, it must die soon. The women are doing all in their power to make the raid successful. I do not suppose that during our own Civil War many of the women of America sought more earnestly to the Lord Most High than these heathen women do to their spirits. Almost every morning long before

it is light we hear them singing and dancing, at Kapila and Chilume, entreating the spirits to be favorable to the expedition. Although corn is very scarce, they use quantities in making beer as offerings. To be sure they drink most of the beer themselves, but they would not make it at any other time.

“A few days ago the women of Chilume gave a beer feast, to which the women came from far and near. After singing, drinking, and dancing, they varied the programme. At the brook quite near here is found a kind of white clay; we use it for whitewash. They all came to this place and each woman made a little ball of this white clay, somewhat larger than a large orange. Then they all danced and sang, something like this: ‘O spirits be favorable, and prosper my husband (or brother, if unmarried). Cause him to be very successful, to take many slaves and much cattle. Especially cause him to take a little slave to wait on me and run on my errands.’ Then each woman took a little bow and arrow and shot into her ball. If it remained smooth and round, the man whom it represented would be successful, but if the ball cracked the man would be killed. I heard the children say that three balls cracked, but they will not tell us much about it.”

Mission to Spain.

ZARAGOZA.

MR. W. H. GULICK reports that at Zaragoza, which is now under the care of a native pastor, there is a promising outlook:—

“Eighty persons fill the chapel fairly well and give an inspiring congregation to preach to; one hundred to one hundred and twenty fill it full, from end to end, and the seats along the sides. The average attendance on the preaching-services on Sunday and Thursday evenings is about eighty, as also on the congregational Bible-class of Sunday forenoon. The prayer-meeting of Tuesday evening, formerly held in the schoolroom upstairs, long ago became too large for that room

and has to meet in the chapel—some forty to sixty in regular attendance. The Young Men’s Christian Association meets for Bible study every Sunday afternoon, and the Young Women’s Christian Association at the same time. The former also meets once a week for literary and religious exercises and for debates, under the efficient presidency of the able young pastor, Don Carlos, besides holding occasional public meetings. The Young Peoples’ Missionary Society has collected—all from its own local membership—during the last twelve months some twenty or twenty-five dollars, which it has expended on the evangelistic tours of the pastor and the Bible-woman.”

European Turkey Mission.

SAMOKOV AND ITS OUT-STATIONS.

MR. HOUSE, writing from Samokov, April 30, gives a brief review of the present state of the mission work in connection with that station. The Girls’ School is moving on prosperously, with apparently more religious interest than during the previous year. Of the “Institute” the report is not quite so favorable, though a few of the students seem to be growing in Christian character. Mr. House writes:—

“With regard to our general station work we can, on the whole, report progress. The Brothers’ Meetings of the church in Samokov, which occur once a month, and are a sort of experience-meetings open only to church members, have been for the most part very delightful, and have tended to deepen the religious life of those who attend. The meeting which occurred last Friday was of deep interest. During the year 1884 twenty-four new members united with our church here upon confession of their faith; a greater number, I think, than during any previous year. The contributions of the church during 1884 were about two and one-half times as large as during the previous year. This was probably the result of introducing systematic giving by means of the envelope system.

“In Banya and Kostenetz (Eastern

Roumelia) there seems to me to have been a steady and healthy growth. Quite a large number from the two villages have united with the Samokov church during the year. The brethren in Kostenetz have built a nice chapel, principally at their own cost. The people of Banya have also built a room for the weekly service, which answers their present needs very well. Of late, also, the Christian ordinances have been quite regularly administered there. Of Sofia I have nothing new to report now. There seems to be the usual interest there."

THE BULGARIAN EVANGELICAL SOCIETY.

"In Bansko and the entire Razlog district there seems to be a wide door open for religious work. At the recent meeting of the Bulgarian Evangelical Society in Bansko we dedicated their new church-building, which will hold comfortably 400 or 500 persons. At the dedication service, Sabbath morning, April 12, there were said to be present, *by count*, 637 souls, but the building was literally packed. It fell to my lot to preach the sermon, and it was an inspiring sight to see such a great congregation listen so attentively to the truth. At the afternoon communion service, when Messrs. Boyadjeve and Sleeper presided, there was a congregation almost as large as the one of the morning.

"This meeting of the society was one of the best, if not the best, in some respects, that the society has ever held. I should say that it surpassed all others in two points, namely, in the large attendance and in the manifest *religious* interest. I am sorry to report that Pastor Vlaeff, to whom the Bansko brethren are largely indebted for their new and beautiful chapel, has resigned, and will leave that field. His labors with reference to the chapel have been indefatigable, and his success seems almost miraculous. The building is well finished, solidly built of stone, commodious, and very neat and tasteful in its arrangements, and yet it cost only \$396, of which \$352 was paid by the people themselves. The largest subscription of any one person in money was \$17.60. This is a great step ahead for

that community, and one which especially encouraged our hearts.

"The most encouraging spot upon the Razlog plain just now is the village of Mehomia, which is the seat of government on the plain. When I went there for the first time, some ten years ago, there was not a single follower in the place. Some three years after that there was only one family and no especial interest. Now there is a community of some forty or fifty souls, if I am not mistaken, and some fourteen church members. The brethren there have just purchased a place for their meetings, and many of these brethren seem to be of the earnest and devout sort.

"In Djumaa, as we passed through on our way to Bansko, we saw signs of life and interest, and when we returned three men came to me to ask for a regular preacher, and it was thought that such a person might be able even to preach in the 'Orthodox Church.' Of this, however, I have some doubts.

"In Dubnitza the work is making progress slowly, it is true, but when we think what a dark and hardened place it has been during the years of our work here it rejoices our hearts to know that there is a little band who meet for worship from week to week there, and that some are reading the Bible and inquiring for the way of life. One of our students by the name of Mishkoff is laboring there. In the village of Stope, from which Mr. Clarke and Mr. Mishkoff were expelled last autumn with taunts and jeers, there is still a light left, and we examined for church membership one man from that village with whose simple-hearted piety we were all delighted. He will be received to the Samokov Church next Sunday."

ATTITUDE OF THE GOVERNMENT.

Mr. Clarke writes from Samokov, April 9:—

"The attitude of the government toward evangelical work is in some respects more favorable, but the government itself is liable to changes. At present a large liberal majority essentially control the nation, though the prince is

opposed to them. Intrigues may at any time make radical changes. Moral principle influences but few. Church ecclesiastics have of late been specially earnest and successful in some of their efforts against Christian work. A theological school, antagonistic to our own, was opened here last fall, and has over one hundred students. The party now in power decided to close it as, in their view, not supplying the need of the people, but this decision has again been reversed. We much need now the guidance of God's spirit in carrying out the best plans in the best way, with earnest hearts."

Central Turkey Mission.

ACTIVITY AT HADJIN.

MRS. COFFING writes from Hadjin of the methods employed at that station to stimulate and guide the native Christian women in Christian work. Forty-four members were sought out and placed under the care of four native leaders, and were then, after careful instruction, sent out to visit among the homes of the city. At their first meeting for report it appeared that 147 houses had been visited, 407 conversations on spiritual things had been held, and 162 persons had been prayed with. Many families were found without a Bible and without any Christian books. At a second meeting further reports were made of 300 houses visited, 500 conversations held, and 259 persons specially prayed for daily. Mrs. Coffing also reports the condition of affairs at the "Home," saying that the place received this name because at one of the early meetings, while explaining the purpose had in view by the missionaries, they specially described a Christian home, and since the Turkish language has no word for home they used the English word. Afterward, when a name was sought for the mission premises, the natives called it "The Home." Mrs. Coffing says of it:—

"We have now in the Home twenty-three scholars, twenty-one of whom could not read a verse in the Bible without help

when they came to us. Now they all read well, each vying with the other, not only as to who shall read the most chapters during the week, but as to who shall be able to give the most complete narrative at family prayers Saturday evening. Quite a number have read the whole Bible through in less than a year, and have begun again.* Monday evening we have a lesson on the Kings of Judah. Saturday evening is devoted to answering questions and explaining obscure passages they have found during their week's reading. The other evenings this term were spent on the histories of Elijah and Elisha, and now we are reading the Epistles of Peter. From one to three verses are memorized by each girl to repeat in concert at the breakfast-table. There being three separate tables we have each morning that number of different portions of Scripture. A class of twenty-three, including all the day scholars (only nine this year), are studying the Psalms. Wednesday afternoon we have a prayer-meeting with the whole school, one of us teachers presiding. Saturday morning Miss Hollister gives the International Sunday-school Lessons at the Home, and three or four of the neighbors come in. So much for Bible work in our family.

"Do you ask what we are doing for the town? Four of our scholars have charge of two infant classes in the Sunday-schools in the town. The native teacher superintends the women's part of the Sunday-school at the First Church in the absence of Miss Spencer, also gives the lesson to the women on Wednesday, I giving the same to the women of the Second Congregation on Wednesday. The matron goes on Sabbath morning to the Third Congregation. Our steward is a teacher in the First Church Sunday-school, and president of the Y. M. C. A. Our man-of-all-work is teacher of the large boys at the Second Congregation, I having charge of all the men in the same Sunday-school. We have also with us in the Home this winter five of the teachers in the town schools and one Bible-reader. Thus the Home sends fifteen teachers

to the Sunday-schools every Sunday. These, with six others living near, study the lessons with us on Thursday evening at the Home. But our Sabbath teaching is not our only direct Bible instruction. All the schools of the Protestant community are now under our direction, and the boys in the advanced school are studying the harmony of the four Gospels. In our middle school for girls, both classes are studying the history as given in 1st and 2d Samuel. All the boys and girls next below are having simple lessons in Genesis, and those in the lowest grade are having the stories of the Gospel."

Madura Mission.

REPORTS OF NATIVE PASTORS.

CONNECTED with the eleven stations of the Madura Mission are thirty-five churches, sixteen of which have native pastors. These pastors annually make written reports to the mission, and from a few of these reports we give the following extracts, which may be taken as fair specimens of them all. The pastor at Kambam, connected with the Periakulam station, says:—

"Among the several church members received this year the conversion of one is remarkable. She is a woman of forty-five years of age, belonging to a respectable family. Her husband, children, and other relatives are alive, but very bigoted heathen. Having given heed to our preachings, she was convinced of the truth of Christianity, and has been for a year secretly attending our religious services. In the middle of this year, when we had one of our interesting gatherings, she came, walking three miles, to the church, professed her faith in Christ, and received baptism in the presence of several hundreds of Christians and heathen who were attending the service. Her relatives, who heard of her becoming a Christian, visited her, one by one, and urged her to turn back and not to be a Christian. She however remained firm, and instead of living with them removed her abode to the village, where she received the good

message of salvation and where she could freely attend the religious services and enjoy the company of Christians. Although uneducated and so old, she, with the desire of reading the Scriptures herself, is now learning to read. As she left everything for Christ, she opened a small bazaar in the village and lives on its small income.

"In the knowledge of Scripture the Christians have made commendable progress, and their growth in piety is equally manifest. With few exceptions the Christians have been particular in observing the Sabbath. In family prayers those who do not know how to read repeat the Scripture verses and lyrics which they have committed to memory."

The pastor at Kombai says:—

"Within my pastorate there are six hundred nominal Christians living in eight villages and hamlets. Of these, one hundred and seven are members of the church. Two members of my church are very active workers and preach everywhere the Gospel which they have accepted.

"There are eight Christian schools in my villages. I visited one of these schools on a Sunday, without previous notice, when the teacher was gone on leave. I found, to my surprise, all the boys and girls assembled and asked them why they had come together on Sunday. They said that they had been having a prayer-meeting. When asked how they conducted it they said one of them read the forty-sixth Psalm and that they all prayed. When I asked them for what they prayed they said that they asked God to bless their teacher and pastor, and to move the hearts of their parents to give up idolatry and become Christians, and that they might build a large church for the worship of the true God. The parents of these children are heathen, and the boy who conducted the meeting is a son of the head man of the village."

The pastor at Bodinaikanoor says:—

"There are ten Christian villages in my pastorate, two of which have been added during the year. The members of my congregations number 325, of whom 83 are

communicants. I have found much difficulty in making the people observe the Sabbath strictly. I feel very strongly on this point, for I believe if one observes the Sabbath he will be very likely to keep the other commandments. There will be no progress among the people unless they observe the Sabbath. I trust as the people become more educated they will keep the Sabbath better.

“Many of my people have learned to read, to sing, to pray to God, and to speak in our religious meetings. Family prayers have been commenced in many houses, morning and evening. Two of my church members are very earnest in preaching the Gospel wherever they go. Though engaged in secular work, they are not ashamed to declare themselves Christians before all men. I consider their influence greater than a paid catechist. I have one Bible-woman also who works for Christ without salary. She daily goes about with some useful tracts which she reads to heathen women.”

Ceylon Mission.

MR. W. W. HOWLAND, of Oodooville, wrote, under date of April 8: —

“We had interesting meetings during the Week of Prayer at the beginning of the year. The Christians then manifested increased interest in the salvation of their relatives and others, and we hope the resolutions then made will be remembered. Our Sabbath congregations have recently been larger. Several who have not yet taken a stand as Christians have come with more or less regularity. An inquiry-meeting has been held immediately after the service some weeks past, conducted principally by a proctor in the courts, who is an influential and active member of the church. I am usually present in the meeting, and the pastor also. Those who attend are ready to hear evidences for the truth, and to mention objections, but do not appear to have any especial conviction of sin or of their need of a Saviour.

“Our Sabbath-school has also increased in numbers and interest, owing to the

efforts of some of the Christians and the interest of the children in singing, under the direction of Miss Leitch.

“Among the heathen, notwithstanding the general assent to the truth, we find but little conviction of its importance and still less of its necessity for salvation. There is a carelessness and indifference which sometimes surprises me, yet not so much as the indifference which I saw when I went home and met men who had attended the preaching of the Gospel for years, and had no doubts concerning it or its importance, yet living on entirely indifferent to their salvation. We have just had our monthly series of evening meetings in the villages, held while the moonlight evenings continued. They were well attended, and those who came listened attentively. As I think of these meetings the question comes up, Why do we not see more evident results? The Gospel message has been delivered, they have been told of the need of salvation, and that Christ is the only Saviour, and of the danger of delay. Yet I find myself saying, ‘Who hath believed our report, and to whom is the arm of the Lord revealed?’ Yet we are not discouraged. The promises cannot fail.”

THE OODOOVILLE GIRLS' SCHOOL.

The following extracts are taken from the report for 1883 of the Government Director of Public Instruction. They show that the excellent work done in our mission schools is appreciated by intelligent officials: —

“When I was on a tour of inspection in the Jaffna peninsula I was exceedingly struck with the very excellent girls' boarding schools there. Where all were good I trust I shall not be deemed invidious if I specially mention that of Oodooville, under the American Mission, which could not be easily surpassed in any country. Here is a great field for girls' training schools.”

“I have already spoken briefly of the great efficiency of the chief grant-in-aid boarding schools for girls. Apart from mere scholastic efficiency, these schools are most valuable agents of civilization, being personally supervised by European or Ameri-

can ladies, of whose work I cannot speak too highly."

"I listened with great pleasure (my approach not having been observed) to the tasteful and sweet singing of ninety-odd girls in one of these schools — singing entirely free from what are, to an English ear, oriental defects, and full of feeling and

expression which I have never heard under similar circumstances in similar schools in England." "It will be observed that the grants are all remarkably high, and they reflect most creditably on female education in Ceylon in the higher class of aided schools. Oodooville, as last year, heads the list by examination results."

Notes from the Wide Field.

THE ENGLISH ANNIVERSARIES.

THE London Anniversaries show no sign of decadence. From all parts of the kingdom people come to the metropolis and attend these gatherings in large numbers, so that during the month of May some of the largest halls have been crowded with eager listeners. Can some one explain the fact that, while these English Anniversaries are still so well attended, similar services in Boston and New York are a thing of the past? We give the following outline of the reports of some of the principal societies:

THE BRITISH AND FOREIGN BIBLE SOCIETY. — The Earl of Shaftesbury presided, as usual, surrounded by a large body of men distinguished both in church and state. The income of the Society was reported as \$1,155,000, and the total circulation of the Scriptures or portions in all parts of the world has been four million copies, being a million in excess of last year. Of these, 41,000 copies were circulated in Turkey, one in ten of which was in the Turkish language in Arabic characters. Eight thousand Bulgarian and Slavic copies were disposed of. In the Russian Empire 284,000 copies have been circulated, an increase of 39,000 over last year. This statement is remarkable in view of the relations which have existed between England and Russia. The most notable fact, in the judgment of the Chairman, the Earl of Shaftesbury, connected with the work of the Society during the year, was the publication of the penny Testament, 955,000 copies of which had been sold within nine months.

BAPTIST MISSIONARY SOCIETY. — The ninety-third Annual Report of this Society gives as the income for the year \$339,140, the largest sum ever reported in any one year, being an increase of \$40,220 over 1883. The expenditure for the year was also larger by \$8,520 than in the previous year. The work of the Society seems to be prosperous in all parts of the world, the special point of interest at the present time being its Congo Mission. Here it has an open field and an efficient force, and the thoughts of English Christians are greatly turned in that direction. Rev. Mr. Comber, at an address at the Anniversary Meeting, speaks enthusiastically of the character of the people on the Congo, saying, "I do not think that in any preparatory school in England you will find a quicker apprehension, more ready intelligence, a greater power of acquiring the language quickly and learning quickly, than we have among our boys on the Congo. When once they begin to learn they seem anxious to learn as quickly as possible. To some Congo boys a holiday is an abomination. They understand and feel how far behind they are among the nations, and they are anxious to make progress."

THE LONDON MISSIONARY SOCIETY. — The Anniversary of this Society was held, May 15, in Exeter Hall. In some respects the report of the year is not encouraging. While the work abroad has prospered, the supply of men and of funds has not been adequate. A special call is made for men to meet the necessities of the growing work.

The receipts of the Society for the year have amounted to \$505,515, but the expenditures have exceeded that amount, so that, with the deficit of the preceding year, there is an adverse balance of \$57,365. Some items of the receipts are quite remarkable, especially the gift of \$29,440 by the young people for their missionary ships. \$78,975 have been contributed at mission stations and by friends in foreign countries without coming into the treasury of the Board. The South Sea Missions, over and above their expenditures for their pastors and teachers, have sent \$12,890 to the general funds of the Society for work in other parts of the world. The Foreign Secretary, Rev. R. W. Thompson, in an address at the Anniversary Meeting, put the question, In what way can the annual excess of expenditures over receipts (amounting, on the average, to \$50,000) be met? To the proposal that the allowance to the missionaries on the field for evangelistic purposes should be cut down, he well said: "Friends, you have no conception of what you are expecting these missionaries to do — put a couple of men into a district with a million of people and give them a thousand dollars a year for evangelistic purposes, and then talk about reducing expenditures!" To the suggestion that some mission might be given up, he replies: "Which mission — India? Travancore? Madagascar? New Guinea? No Christian could consent to such withdrawal. There is only one way to provide for this annual deficit, and that is by an increase of contributions." The Secretary made an effective appeal for such an increase.

THE CHURCH MISSIONARY SOCIETY. — The total income of this Society for the past year is \$1,157,705. Aside from the usual work of the Society, a Missionary House has been built in Salisbury Square, London, and its cost, about \$85,000, has been paid by special gifts of friends without drawing from missionary funds.

WESLEYAN MISSIONARY SOCIETY. — This organization has 528 central stations, with which are connected 1,210 chapels and preaching-stations. Its missionaries and assistant missionaries number 287; paid agents, 1,543; unpaid agents, 3,279. The total number of communicants in its churches is 29,091. The income for the year amounted to \$731,540, of which \$43,180 came from mission stations.

AFRICA.

EXPLORATIONS NEAR LAKE BANGWEOLO. — Lieutenant Giraud, of the French Navy, has given an account before the Geographical Society of Paris of his attempt to cross Africa by way of Lake Bangweolo and the Upper Congo. Starting from Zanzibar, he crossed by way of the northern end of Nyassa and southern end of Tanganyika, exploring as far as he could Uemba, the region between the four great lakes — Nyassa, Tanganyika, Bangweolo, and Moero. This district, he declares, is the most powerful, if not the richest, he traversed. The people are warlike, belonging, in all probability, to the Zulu race. Ketimkuru is the king, and is always at war. He claims to have blotted out Bisa from the map of Africa. Reaching the Luapula, which is the extreme Upper Congo, he reached the capital of Mere Mere, after a three days' fight, in which the traveler was compelled to abandon boat, cloth, and all his possessions. He writes that caravans from Bihé had formerly visited this country for ivory, but that they no longer came, and the king was unable to dispose of his ivory. Mere Mere therefore urged M. Giraud to carry out some of his ivory to Bihé. The experiences of the traveler at the capital of this king were very trying. The people urged their sovereign to murder the company and the king was often furious in his wrath. The immense obstacles in the way of carrying out his plan induced M. Giraud to return, but not until he had been deserted by his porters. His return was by way of Nyassa and of the Shiré and Quilimane, finally reaching Zanzibar just two years from the day on which he started. M. Giraud affirms that by warfare and the slave-trade, which he believes will never be stopped, the depopulation of Africa is progressing rapidly. His experiences were

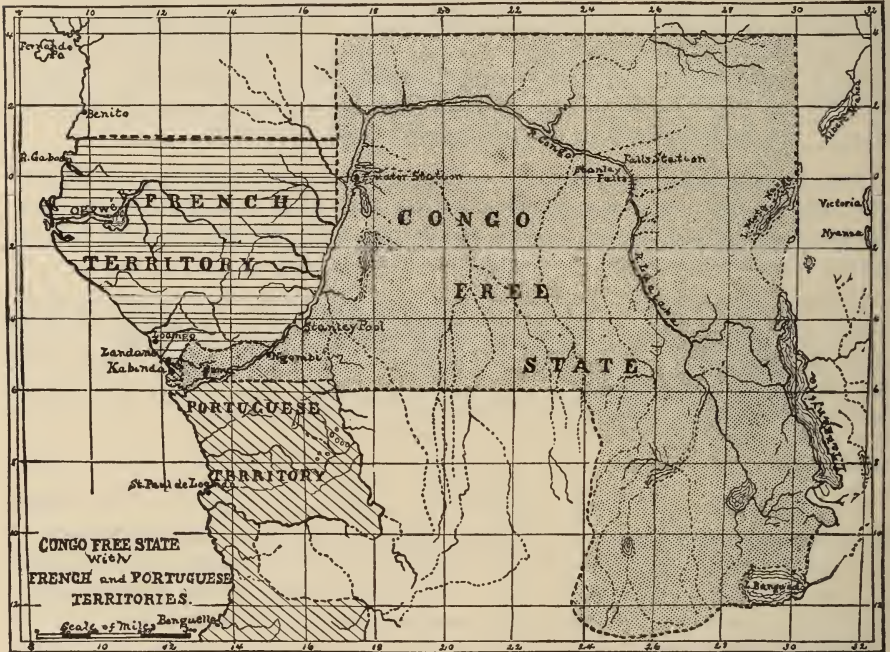
surely not of a kind to give him a cheerful view of the condition of the interior of the continent.

It may be added to the above that Major Serpa Pinto's expedition to the interior has failed, he having arrived at Mozambique after a sad experience of fever. He proposes, however, to make a fresh start, in the hope of reaching the region which M. Giraud visited.

LAGOS. — The native pastor at Lagos, West Africa, reports, as the result of a recent spiritual revival in his large Yoruba congregation, that not less than 436 persons, young and old, "have professed to receive forgiveness and peace."

THE CONGO FREE STATE.

WE are glad to give a sketch-map of the new Congo Free State, indicating also the French and Portuguese territories adjoining, according to the settlement recently made



in connection with the Congo Conference. This map we have prepared from a larger colored map given in the *Proceedings* of the English Royal Geographical Society. The French territory is designated by parallel lines, the Portuguese by diagonal lines, and the Free State by the area which is tinted. A small section on the coast north of the Congo, embracing a region thirty or forty miles inland, is also assigned to the Portuguese, but is not very clearly indicated on our map. It will be seen that the territory of the Free State extends south of the Congo River to a point below the rapids, thus giving it control of what must be the highway from the sea to the Upper Congo. The railroad around the Falls, from tide water to Stanley Pool, is to pass on the south bank of the river. The area of the Free State is about 1,300,000 square miles. The flag of the new State is a field of blue with a golden star in the centre. Long may this flag wave over a State truly free!

THE London Missionary Society has received tidings of the arrival of Captain Hore, with his wife and little boy, at Ujiji, after ninety days' journey from the coast to the

lake. Mrs. Hore is the first European lady to reach Lake Tanganyika. From the southern end of the lake the London missionaries report a sad interruption of their hopes, on account of an incursion of Arabs under Tippoo Tib, well known through Mr. Stanley's account of him in his "Through the Dark Continent." This Arab leader aided Mr. Stanley in his passage from Nyangwe till he set sail on the Upper Congo, and is described by him as having a fine, intelligent face, remarkable in his movements, a man of great energy and strength. He and his followers swooped down upon the undefended natives near Lake Tanganyika just as their crops were ready for harvest. Men were captured and their wives and children enslaved. Tippoo Tib is said to be wholly responsible for these scenes of brutality. The country is reported as in a fearful state, and there is a wholesale destruction of life and property. The poor people are clinging to the missionaries, as if they could defend them.

In this connection we must refer to a telegram from Paris, dated May 22, which says that the French Geographical Society has received news of a large Mohammedan rising in the region of the Upper Congo, under the leadership of this Tippoo Tib. It is reported that this man learned, through one of Stanley's lieutenants, of large ivory-fields in the interior, and that, inspired by the successes of El Mahdi, he had raised a force to move along the regions bordering upon the Upper Congo in search of these treasures. This man can doubtless retard greatly the civilization of this portion of the Free State, and it is to be hoped that these reports of his determination to claim the sovereignty of the region in the interests of the Sultan of Zanzibar are exaggerated.

INDIA.

BRAHMAN CONVERTS. — The London *Missionary Chronicle* reports the recent baptism of two Brahmans, one at Salem and one at Calcutta. The first was a direct result of street-preaching. The man knew no English, and first heard the Gospel as it was preached in the highway. The other Brahman was a man of some wealth, and was greatly impressed by the fact that, while Hinduism was intended for only a portion of the race, Christianity was suited to all mankind. He has thrown away his sacred Brahminical thread and taken an earnest part in evangelistic service. Of course, he has to endure the curses of his kindred, by whom he is regarded as an outcast.

The *Chronicle* also reports a striking incident which occurred at a town sixteen miles from Calcutta, where was found a band of young men, numbering about a dozen, who were in the habit of meeting together to study the Bible. They met every Sabbath to worship God and read the Scriptures, and when found by the missionary they welcomed with great joy the full proclamation of truth they had already accepted simply through their own readings of the Bible.

FIJI.

A HEATHEN TEMPLE TRANSFORMED. — A correspondent of the *Sydney Herald*, writing from Levuka, Fiji, in September last, reports that a famous stone which bore the name of Vatunimbokola, and which, years ago, stood in front of the chief heathen temple at Bau, has been transformed into a baptismal font. In the days of paganism the dead bodies which were destined for a cannibal orgie were dragged to this stone and their heads dashed against it, this being the manner in which the sacrifices were presented to the divinities. These bodies were then devoured by the chiefs and warriors of Bau. The number of victims whose blood has covered this stone is said to be innumerable. For thirty years, however, no human blood has stained it. It has stood in the old place simply as a monument of the past. But now, by the consent and with the coöperation of the chiefs, it has been taken into the great church at Bau and a cavity hollowed out, fitting it for a baptismal font. This transformation is but an illustration of the changes which have taken place throughout the Fiji Islands.

Miscellany.

HEALTH IN AFRICA.

The London Daily News, referring to a speech by Henry M. Stanley at a breakfast given him by the English Baptist Missionary Society, says:—

“Nothing could be more reasonable than the advice which Mr. Stanley gave as to the manner in which a man ought to manage his physical resources in a climate like that of Equatorial Africa. Overexertion and the consequent reaction, the endeavor to carry on life under unfamiliar conditions exactly as it had been carried on under familiar conditions—these are some of the mistakes that African explorers and African missionaries, new to their work, are fatally apt to make. Mr. Stanley said, and no doubt with perfect accuracy, that the climate of Equatorial Africa is not half as dangerous as that of many parts of the Southern States of America.

THE DEBT OF JAPAN TO AMERICA.

MR. TAMURA, a Japanese gentleman now in this country, has published a brief paper on “What Japan owes to America.” He gives five reasons why America should be regarded as the best friend of Japan: (1) For opening the country to the world. (2) For her influence upon the political life of Japan. (3) For the pattern furnished for an educational system. (4) For aid in securing for Japan an international standing. The fifth reason we give in Mr. Tamura’s own words:

“Finally, the deepest debt of gratitude which we owe to America is for the introduction of true Christianity. The trunk and branches of the Japanese Empire were rotten with superstition and degradation. The fruit of this decaying tree was cruelty, bloodshed, and corruption. The true light of the world had never shone upon our soil. The dew of the Gospel had never refreshed our foliage. Even hope was dead. In 1859 the sower came, bearing the seed of truth and life and hope. The sun of righteousness began to shine, awakening our barren island to wonderful vitality. The dark clouds of Shintoism, Confucianism, and Buddhism, which had

so long degraded thirty-six millions of people, began to melt away before the true light. With what remarkable vigor the Gospel takes root in heathen soil! During the last ten years over one hundred churches have been organized, over eight thousand souls have been saved. The leaven of Christian zeal in the native hearts is permeating the Empire from sea to sea. Christianity has come. Christianity has settled. Christianity is regenerating and sanctifying the nation. The evangelization of Japan is at hand.

“Whence came this blessing? Who sent us the cross of Christ? Thank God for the Christian church of America! She saw us in darkness and sent us the light. She saw us in distress and made known to us the Great Physician. To her we bow in grateful acknowledgment for this highest blessing.”

BIBLIOGRAPHICAL.

The Cross and the Dragon; or, Light in the Broad East. By Rev. B. C. Henry. New York: A. D. F. Randolph & Co. Pp. 483. Price, \$2.

The material for this volume was gathered during the ten years’ residence of its author as missionary in Canton. The title indicates, to one who understands it, the general scope of the book. The dragon is the symbol of all that is Chinese as the cross of all that is Christian, and “the Broad East” is English for Canton, or Kwong-Tung, as the natives pronounce it. The life of Canton, its people, homes, society, religions, and its relation to the various forms of Christian missionary work, are pictured in twenty-six chapters that are packed with information and anecdotes such as Mr. Henry has had the opportunity to gather and the skill to weave together in a very readable way.

The Mela at Tulsipur; Glimpses of Missionary Life and Work in India. By Rev. B. H. Badley, an English Missionary in India. Published by the Religious Tract Society. London.

This book for children is an entertaining story of the journey of a missionary family to one of the *melas*, or annual religious fairs, of North India. It is full of interest as well as of information, and should be placed in all our Sunday-school libraries.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For all Christian denominations laboring for the conversion of the world, that they may labor in mutual love, seeking the things which may edify one another, so that, beholding their oneness of purpose, men may believe in the one Saviour they profess and proclaim.

DEPARTURES.

June 6. From Boston, Rev. Wesley M. Stover and wife, returning to the West Central African Mission; also Miss Ellen M. Stone, of the European Turkey Mission, who returned to the United States last month to bring home Miss E. L. Spooner, of the same mission, now seriously ill.

ARRIVALS IN THE UNITED STATES.

May 10. At New York, Rev. I. F. Pettibone, of the Western Turkey Mission.
 May 16. At San Francisco, Rev. William S. Ament and wife.
 May 16. At New York, Rev. Lucius O. Lee and Rev. George F. Montgomery, of the Central Turkey Mission; Rev. John W. Baird and wife, of the European Turkey Mission.
 May 31. At New York, Rev. John S. Chandler and wife, of the Madura Mission.
 May —. At New York, Rev. Lucien H. Adams and wife, of the Central Turkey Mission.

ORDINATIONS.

May 20. At New Haven, Connecticut, Mr. Edwin E. Aiken, late of Yale Theological Seminary under appointment to the North China Mission.
 May 29. At Jersey City, New York, Mr. James C. Perkins, of California, late of Princeton Theological Seminary, under appointment to the Madura Mission.

DEATH.

A telegram from Chihuahua, North Mexico, received June 8, announces the death, by small-pox, of Rev. George A. Dutton, who joined the Northern Mexico Mission last year.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. One district in a mission field of the American Board. (Page 263.)
2. A visit among Mongols. (Page 270.)
3. An out-station in Shantung, North China. (Page 272.)
4. A tour in Shanse. (Page 275.)
5. Women's work at Hadjin, Central Turkey. (Page 281.)
6. News from West Africa. (Page 278.)
7. Native pastor's report in the Madura Mission. (Page 282.)
8. Samokov and its out-stations. (Page 279.)

Donations Received in May.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Mechanic Falls, Cong. ch. and so.	18 00	Fitzwilliam, Cong. ch. and so.	1 25
Portland, St. Lawrence-st. ch.	6 06	Grafton county.	
Yarmouth, 1st Cong. ch.	31 09	Campton, Cong. ch. and so.	21 08
Lincoln and Sagadahoc counties.		Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bath, Central ch. and so.	90 00	Amherst, Cong. ch. and so.	10 95
Boothbay, 2d Cong. ch.	10 00	Manchester, 1st Cong. ch., with other dona., to const. HENRY P. ADAMS, H. M.	78 72
Union, Cong. ch. and so.	6 00	Mason, Cong. ch. and so.	9 00
Oxford county.		New Ipswich, Cong. ch. and so.	5 00
South Paris, Cong. ch. and so.	5 50	Merrimac county Aux. Society.	
Penobscot county.		Webster, 1st Cong. ch.	30 00
Bangor, Central Cong. ch.	75 00	Rockingham county.	
Brewer, 1st Cong. ch.	12 25	Derry, In memory of Dea. John and Rebecca Brewster Humphrey, by their children, for aid in building chapel in India.	105 00
Hampden, Cong. ch.	3 56	Portsmouth, North Cong. ch.	159 21
Piscataquis county.			264 21
Greenville, Cong. ch. and so.	23 50		420 21
Somerset county.			
St. Albans, Mrs. Wm. S. Sewall, A family-offering.	3 00		
Union Conf. of Ch's.			
Harrison, Cong. ch. and so.	5 00		
	288 96		

VERMONT.

Bennington county.		
North Pownal, Cong. ch. and so.	8	96
Lamoille county.		
Johnson, Cong. ch. and so.	10	00
Morrisville, Cong. ch. and so.	19	35—29 35
Orange county.		
Randolph, Cong. ch. and so.		9 35
Orleans county.		
Brownington and Barton Landing, Cong. ch. and so.	9	24
Morgan, Cong. ch. and so.	8	00
Newport, Cong. ch. and so.	13	25—30 49
Rutland county.		
Rutland, 49.91 ack'd in April <i>Herald</i> as from Cong. ch. and so. should have been from Cong. Sab. sch.		
Washington county Aux. Soc. G. W. Scott, Tr.		
Berlin, Cong. ch. and so.	13	00
Montgomery Centre, A friend,	2	00
Northfield, Cong. ch. and so.	12	00—27 00
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Cen. Cong. ch., m. c.	27	89
Jamaica, Cong. ch. and so.	5	50
Putney, Cong. ch. and so.	11	15
West Townshend, Cong. ch. and so.	15	00—59 54
Windsor county.		
Norwich, Friends, for Northern Mexico,		15 00
		179 69

Legacies.—Bennington, H. F. Dewey,
by C. E. Dewey, Ex'r, 1,566 82
Shoreham, Sarah Jones, by A. P.
Tupper, Adm'r, 796 45—2,363 27

2,542 96

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch.		145 00
Berkshire county.		
Dalton, Cong. ch. and so.	43	00
Hinsdale, Cong. ch. and so.	9	09
New Boston, Cong. ch. and so.	10	00
North Adams, A friend,	1	00—63 09
Brookfield Asso'n. William Hyde, Tr.		
Hardwick, 1st Calv. ch.	5	00
Ware, A thank-offering,	20	00—25 00
Essex county, North.		
Amesbury and Salisbury, Un. Ev. ch.	10	00
Byfield, Cong. ch. and so.	8	00
Georgetown, 1st Cong. ch.	45	79
Haverhill, Centre Cong. ch., to const. SAMUEL DRIVER, H. M.	120	00
Newburyport, Elizabeth T. Titcomb, Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	5	00—188 79
Middleton, Cong. ch. and so.	10	00
Salem, Tabernacle ch. and so.	574	65
Wenham, G. W. Parsons,	40	—585 05
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Montague, 1st Cong. ch.		46 50
Hampden co. Aux. Society. Charles Marsh, Tr.		
Blandford, Cong. ch. and so.	49	00
East Granville, Cong. ch. and so.	21	00
Holyoke, 2d Cong. ch.	105	11
Monson, Cong. ch. and so.	29	47
Springfield, Olivet ch., with other dona., to const. N. D. GAY, H. M.	62	67
Tolland, Mrs. D. Spring,	20	00
Westfield, 1st Cong. ch. (of wh. from Mrs. N. T. Leonard, for East- west Turkey Mission, 25),	150	35
West Springfield, Park-st. ch.	32	64—470 24
Hampshire co. Aux. Society.		
Granby, Cong. ch. and so., to const. SIMEON KELLOGG, H. M.	100	00
Hadley, Russell ch.	19	81
Huntington Hill, Cong. ch. and so.	12	30
Northampton, A friend,	100	00
South Amherst, Cong. ch. and so.	5	49
South Hadley, 1st Cong. ch.	23	50
Worthington, Cong. ch. and so.	34	71—295 81

Middlesex county.

Concord, Trin. Cong. ch. and so.	22	35
Everett, Cong. ch. and so.	4	86
Lowell, Pawtucket ch.	30	00
Maplewood, 1st Cong. ch.	9	17
Melrose, Orth. Cong. ch.	93	75
Newton Highlands, Cong. ch. and so.	170	33
Reading, Old South and Bethesda ch's.	61	03—391 49
Norfolk county.		
Braintree, 1st Parish,	20	00
Franklin, 1st Cong. ch.	28	55
Hyde Park, 1st Cong. ch.	32	00—80 55
Old Colony Auxiliary.		
New Bedford, 1st Cong. ch., 51; A friend, 2,		53 00
Plymouth county.		
East Bridgewater, Union ch. and so.	21	44
Hanson, Cong. ch. and so.	6	77
Plymouth, Amasa Holmes,	5	00
South Abington, Cong. ch. and so.	139	75—172 96
Suffolk county.		
Boston, Park-st. ch., 3,175; Village ch. (Dorchester), 122.16; Trinity ch. (Neponset), 23; Eliot ch., m. c., 9.02; Highland ch., 6.12; Mrs. Cherry, 1.50,	3,336	80
Chelsea, Central ch. and so.	45	54—3,382 34
Worcester county, North.		
Gardner, 1st Cong. ch.	25	00
Winchendon, North Cong. ch.	110	08—135 08
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Baldwinville, 1st Cong. ch.	14	60
Berlin, Miss F. A. Holder,	2	00
Northboro', Evang. Cong. ch.	30	00
Shrewsbury, Chester V. Newton,	1	00
Oxford, 1st Cong. ch.	41	28—83 88
Worcester co. South Conf. of Ch's. William R. Hill, Tr.		
Millbury, 2d Cong. ch., to const. Mrs. ELISABETH W. PEIRCE, H. M.		100 00
—, A friend, avails of railroad bond,		1,137 10
—, "B. C. M."		50 00
—, A friend,		50 00
		7,460 88
<i>Legacies.</i> —Bradford, Mrs. Elizabeth F. Smart,	15	00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x,	164	75
Taunton, Betsey Perkins, int.	4	04—183 79
		7,644 67
RHODE ISLAND.		
Providence, Pilgrim Cong. ch.		250 00
CONNECTICUT.		
Fairfield county.		
Stamford, 1st Cong. ch. and Sab. sch.		35 72
Hartford county. E. W. Parsons, Tr.		
Buckingham, Cong. ch. and so.	3	00
East Hartford, Cong. ch. and so.	25	00
East Windsor, Cong. ch. and so.	25	00
Farmington, Cong. ch. and so., quar. coll. (of wh. from H. D. Hawley, 50),	111	88
Glastonbury, Cong. ch. and so., to const. P. HENRY GOODRICH, H. M.	170	00
Hartford, Hosmer Hall, Hartford Theo. Sem., for chapel fund, Aus- tria, 81.40; Asylum Hill ch., A friend, 25; Talcott-st. ch., 5.43,	111	83
South Glastonbury, Cong. ch. and so.	5	54
Suffield, Cong. ch. and so.	40	25—492 50
Litchfield co. G. C. Woodruff, Tr.		
Bridgewater, C. H. Jessup,	3	00
Goshen, Mrs. Moses Lyman,	10	00
Norfolk, Cong. ch. and so., 14; Rob- bins Battell, 5,	19	00—32 00
Middlesex co. E. C. Hungerford, Tr.		
Chester, Cong. ch. and so.	29	73
Clinton, Cong. ch. and so.	20	00
Hadlyme, Cong. ch. and so.	10	00
Middlefield, Lyman A. Mills,	100	00
Saybrook, 2d Cong. ch.	26	50—186 23

New Haven co. F. T. Jarman, Ag't.	
Guilford, 1st Cong. ch., to const.	
ELIZA S. GRAVES, H. M.	100 00
Meriden, 1st Cong. ch., to const. Mrs.	
HOMER CURTIS and Mrs. CHARLES	
PERKINS, H. M.	200 00
New Haven, United ch., m. c., 14.35;	
Centre ch., m. c., 9.30; J. M. B.	
Dwight, 10,	33 65
North Guilford, Cong. ch. and so.	10 00
North Madison, Cong. ch. and so.	12 40
Waterbury, Cong. ch. and so.	559 11—915 16
New London co. L. A. Hyde and	
L. C. Learned, Trs.	
Norwich, Broadway ch.	200 00
Tolland county. E. C. Chapman, Tr.	
Somerville, Cong. ch. and so.	22 09
Windham county.	
Westford, Cong. ch. and so.	6 30
Liberty Hill, Mrs. M. A. Preston,	1 00
—, "X."	10 00
	1,901 00

NEW YORK.

Baiting Hollow, Cong. ch. and so.	6 40
Binghamton, Cong. ch. and so.	142 12
Brockport, Summers Hubbell,	10 00
Chateaugay, Rev. C. C. Torrey,	6 11
Elizabethtown, Rev. and Mrs. W. T.	
Herrick,	10 00
Gaines, Cong. ch. and so.	23 29
Jamaica, J. E. Phelps,	3 00
Morrisania, Cong. ch.	7 83
New York, A lady of Madison-ave.	
10, ch., 10; Caroline Murray,	
10,	20 00
Smyrna, Levi. B. Collins,	1 00—229 75
Legacies. — Morrisania, Mrs. Jane	
Redfield, by Isaac S. Platt, Ex'r,	1,000 00
	1,229 75

PENNSYLVANIA.

Philadelphia, A friend,	5 00
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NEW JERSEY.

Orange Valley, Cong. ch., m. c.	34 65
Plainfield, Mrs. Sarah F. Johnson,	15 00—49 65

VIRGINIA.

Snowsville, Mrs. Nancy M. Richardson,	1 00
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DISTRICT OF COLUMBIA.

Washington, Howard University,	13 50
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GEORGIA.

Atlanta, 1st Cong. ch.	15 06
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TEXAS.

Fort Worth, M. Marty,	25 00
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OHIO.

Bellevue, Cong. ch.	37 63
Cleveland, 1st Cong. ch.	11 46
Conneaut, H. E. Pond,	2 00
Fredericksburg, 1st Cong. ch.	10 00
Garrettsville, Cong. ch., 14.75; Wo-	
men's Mission, 2.25,	17 00
Hudson, Cong. ch.	52 10
Pittsfield, Cong. ch.	2 50
Wakeman, Cong. ch.	5 00
Wauseon, Cong. ch.	13 42—151 16

ILLINOIS.

Albany, A friend,	10 00
Aurora, S. B. Dyckman,	5 00
Chicago, 1st Cong. ch., 100; South	
Cong. ch., 38.51; New. Eng. Cong.	
ch., 38.03; Union Park Cong. ch.,	
m. c., 19.37,	195 91
Hinsdale, Cong. ch.	11 03
Lake View, Cong. ch.	17 50
Lee Centre, Cong. ch.	12 00
Millburn, Cong. ch.	9 50
Oak Park, Cong. ch.	70 94
Odell, Mrs. H. E. Dana,	10 00
Sparta, Bryce Crawford,	5 00—346 88

MICHIGAN.

Armada, 1st Cong. ch.	34 00
Grand Blanc, Cong. ch.	10 00
Greenville, Cong. ch.	31 00
Traverse City, Mrs. M. A. W. Dunlap,	5 00—80 00
Legacies. —Grand Haven, Rev. W. M.	
Ferry, in part, by E. P. Ferry,	
Ex'r,	2,166 66
	2,246 66

WISCONSIN.

Beloit, 1st Cong. ch.	204 87
Fulton, 1st Cong. ch.	10 72
Lake Geneva, G. Montague,	5 00
Milwaukee, Plymouth Cong. ch.	29 82
Neenah, E. B. Ranney,	100 00
Springvale, Cong. ch.	12 00—362 41

IOWA.

Algona, A. Zahnten,	10 00
Belmond, Rev. J. D. Sands,	1 00
Chester Centre, 1st Cong. ch.	34 00
Clay, Cong. ch.	11 85
Corning, Cong. ch.	7 00
Des Moines, North Park Cong. ch.	7 53
Edgewood, N. G. Platt,	10 00
Hawthorne, Rev. N. H. Blackmer,	4 00
Muscatine, Cong. ch.	71 35
Red Oak, Cong. ch.	59 39
Sioux Rapids, Cong. ch.	6 00—213 12

MINNESOTA.

Anoka, Geo. A. Clark,	10 00
Cottage Grove, 1st Cong. ch.	6 77
Duluth, Pilgrim Cong. ch.	25 00
Fergus Falls, Cong. ch.	11 85
Hamilton, Cong. ch.	11 00
Hawley, Union ch.	8 42
Minneapolis, Pilgrim Cong. ch., 22.10;	
Plymouth ch., 22.03,	44 13
Rushford, Cong. ch.	3 25—121 32

KANSAS.

Great Bend, Cong. ch.	4 31
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NEBRASKA.

Clay*Centre, Cong. ch.	1 00
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CALIFORNIA.

Oakland, Plymouth-ave. ch., 64.95;	
1st Cong. ch., 39.45; Miss M. L.	
Newcomb, 740,	844 40
Pescadero, Cong. ch.	2 50—846 90

COLORADO.

Highlandlake, 4.60 acknowledged in	
June Herald from Cong. ch. should	
have been 14.60.	

WASHINGTON TERRITORY.

Olympia, Cong. ch., for Micronesia,	12 35
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DAKOTA TERRITORY.

Deadwood, Rev. E. H. Martin,	5 00
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DOMINION OF CANADA.

Province of Ontario.	
Athol, Cong. Sab. sch.	8 35
Martintown, Cong. ch.	9 50
Maxville, Women's Miss. Soc.	82 15—100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Berlin, C. M. Mead, add'l,	15 00
Japan, Kobe, DeWitt C. Jencks,	166 52
Turkey, Harpoot, an Armenian family,	
add'l,	2 00—183 52

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,620 69
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FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		Adams, Cong. Sab. sch., 8.52,	32 01
Mrs. J. B. Leake, Chicago, Illinois,		CONNECTICUT.—Cromwell, Cong. Sab. sch., 64; Pomfret, "Wide Awake Class," for Elisha Roob, Marsh, Turkey, 30; Stonington, 1st Cong. Sab. sch., for Madura, 20,	114 00
<i>Treasurer.</i>	2,100 00	NEW YORK.—Gaines, Cong. Sab. sch., 4.71; Sherburne Four Corners, Cong. Sab. sch., 10,	14 71
HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S.I.		NEW JERSEY.—Closter, Cong. Sab. sch.	10 00
For salary of Miss A. A. Palmer, in part,	150 00	OHIO.—Conneaut, Cong. Sab. sch., 8; Russia, Worcester District Sab. sch., 1; Springfield, The Busy Bee and Waste Not Socy,	14 00
MISSION SCHOOL ENTERPRISE.		ILLINOIS.—Rosemond, The Busy Bee Soc'y,	2 00
MAINE.—Greenville, Cong. Sab. sch., 13.50; Machias, Cong. Sab. sch., 10; Waterford, Centre Cong. Sab. sch., 15; Yarmouth, 1st Cong. ch., 11.12,	49 62	KENTUCKY.—Woodlawn, A Mission Sab. sch., for Madura,	1 30
NEW HAMPSHIRE.—Temple, Cong. Sab. sch.	18 00	MICHIGAN.—Armada, 1st Cong. Sab. sch., 7.56; Detroit, 1st Cong. Sab. sch., for student at Marash, 40,	47 56
VERMONT.—North Pownal, Cong. Sab. sch.	5 24	WISCONSIN.—Racine, "Young Workers" of Welsh Cong. ch.	6 05
MASSACHUSETTS.—Boston, A class in 2d Cong. Sab. sch. (Dorchester), 1.60; East Granville, Soc'y of Christian Endeavor, 6.10; Leicester, 1st Cong. Sab. sch., 15.70; North		IOWA.—Clay, Cong. Sab. sch., 4.15; Grinnell, 1st Cong. Sab. sch., 21.22,	25 37
			339 86

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Jonesport, Cong. Sab. sch., 2; Litchfield Corner, Cong. Sab. sch., add'l, 25c.	2 25	ILLINOIS.—Bowersburg, Aleck Warner, 14c.; Byron, Cong. Sab. sch., add'l, 10c.; Chicago, George E. Shipman, 50c.; John S. Innes, 10c.; A child, 10c.; Rockford, 1st Cong. Sab. sch., 5.60,	6 54
NEW HAMPSHIRE.—Hampton Falls, Frank B. Fogg, 10c.; Marlboro', Cong. Sab. sch., 16.02,	17 02	MICHIGAN.—Benzonia, 1st Cong. Sab. sch., 10; Muskegon, Cong. Sab. sch., 12.80,	22 80
VERMONT.—Northfield, Cong. Sab. sch., 4.43; Wolcott, Cong. Sab. sch. and friends, 3,	7 43	WISCONSIN.—Fort Atkinson, Belle Ponder, 10	10
MASSACHUSETTS.—Boston, "G. T. P.," 5; Dighton, Cong. Sab. sch., 6.50; East Douglas, 2d Cong. Sab. sch., 10; Hatfield, Cong. Sab. sch., 6.90; Marshfield, David Brown, 10c.; Newton Centre, 1st Cong. Sab. sch., 5; Mark Hopkins Ward, 20c.; William E. Dodge Ward, 20c.; Orleans, Cong. Sab. sch., 5; Springfield, North Cong. Sab. sch., 20; Tewksbury, Cong. Sab. sch., 3.65; Townsend, Cong. Sab. sch., 5; Townsend Harbor, Cong. Sab. sch., 1,	68 55	IOWA.—Keokuk, Cong. Sab. sch., 14; Sibley, Children of Rev. T. Pell, 50c.	14 50
CONNECTICUT.—Canterbury, Cong. Sab. sch., 1.20; East Hartford, 1st Cong. Sab. sch., 6.90; Haddam, Cong. Sab. sch., 6; New London, 2d Cong. Sab. sch., 50.40; North Haven, Cong. Sab. sch., 50,	114 50	KANSAS.—Paola, Cong. Sab. sch.	3 40
NEW YORK.—Brooklyn, Central Cong. Sab. sch., 361; Infant dept' of Lee-ave. Cong. Sab. sch., 5; Munnsville, Rev. M. L. Dalton, 20c.; New York, T. G. White, 1; Oswego, A class in Cong. Sab. sch., 1; Belle Hart, 10c.	368 30	NEBRASKA.—Clay Centre, Cong. Sab. sch., 1.80; Tecumseh, Cong. ch., 3.30,	5 10
GEORGIA.—Atlanta, 1st Cong. ch.	30	CALIFORNIA.—Wheatland, Cong. Sab. sch.	3 00
OHIO.—Harmar, Cong. Sab. sch., 10; Kelsey's Island, Infant class of Cong. Sab. sch., 1,	11 00	OREGON.—East Portland, Cong. Sab. sch., 3.40; Forest Grove, 1st Cong. Sab. sch., 5; Portland, Mount Zion Cong. ch., 1,	9 40
		WASHINGTON TERRITORY.—Olympia, Cong. Sab. sch., add'l,	1 00
			65 19
		Donations received in May,	25,133 41
		Legacies " "	5,713 72
			30,847 13
		Total from September 1, 1884, to May 31, 1885: Donations, \$248,876.57; Legacies, \$86,773.04=	\$335,649.61.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

NEW HAMPSHIRE.—Hampton Falls, Frank B. Fogg, 25c.; Lyme, E. P. Butler, 10c.	35	TURKEY.—Cesarea, Young friends,	3 50
MASSACHUSETTS.—Chelsea, Central Cong. Sab. sch.	4 93	Previously acknowledged,	23 78
NEW YORK.—Perry Centre, Two children,	50		47,231 80
IOWA.—Osage, Cong. Sab. sch.	14 50		47,255 58

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

MASSACHUSETTS.—North Brookfield, Miss A. W. Johnson,	1 00	Previously acknowledged,	283 25
			284 25

FOR YOUNG PEOPLE.

THE PITCAIRN ISLANDERS.

A TRUE STORY OF THE SOUTH SEAS.

It was in 1789 that a party of the officers and crew of the British ship *Bounty* mutinied near the Friendly Islands and turned the captain and loyal sailors adrift in an open boat. This boat and all on board made a safe voyage of three thousand miles, and landed at Timor in the East Indian Archipelago. The mutineers made for Tahiti. Nine of them took Tahitian wives, and with nine other



BOUNTY BAY.

Tahitians sailed the *Bounty* to Pitcairn's Island. This island had been discovered by a son of the Major Pitcairn who was killed in our war of the Revolution. It was known to be uninhabited, and thus would afford a safe hiding-place. Far off it looks like a desolate rock, rising steep from the sea, and a picture representing it thus may be found, with many interesting descriptions, in the *Mission Day-Spring* for this month. But on nearer approach its volcanic peaks and cliffs appear covered with trees, and lying just outside the tropics it abounds in tropical fruits; while it will also bear the vegetables of the temperate zone. Its rocky coast and tremendous breakers make landing difficult, and the only safe harbor is Bounty Bay.

Here the mutineers landed, and broke up their ship to avoid discovery. Safe from punishment, free from restraint, they may have expected to be happy in that lovely isle. But sin brings misery everywhere, and only two of the men died a natural death. They fought and killed each other till, in ten years after their landing, only one remained alive! This was John Adams, a sailor who had never been to school. He found himself with the Tahitian women and twenty fatherless children dependent on him alone for guidance. He had seen the awful consequences of sin, and now felt the responsibility of these souls. Only one book had been saved from the ship: the Bible and English Prayer-book bound together. Adams began to pray and to study the Bible, and was soon able to read easily; then he taught the children reading and writing, with the law of God and the blessed Gospel of Christ. The children all loved him and called him father, and learned readily what he could teach them. Peace now began her reign upon the island. Adams had morning and evening prayers and held Sunday services, aided by the English liturgy. At first he always lived in fear of discovery; but no British ship touched at the island for twenty-five years after the landing of the mutineers. At last, in 1814, two men-of-war appeared there. Their officers were surprised to see a canoe put off, and two fine, handsome young men soon hailed them in excellent English and said: "Won't you heave us a rope?" Springing on deck, they gave their names as Thursday Christian and George Young, and avowed themselves the sons of the lost mutineers of the *Bounty*. The English captains were astonished at this extraordinary discovery of men so long forgotten, but were still more surprised and excited when they took the young men below and placed some food before them. Both rose, and one of them folded his hands in prayer, saying in pleasant and suitable tones, "For what we are going to receive, the Lord make us truly thankful."

This wonderful island colony was found to contain forty-six persons, mostly grown-up young people, with a few infants. The young men and women were tall, handsome, athletic, and graceful, and their faces beamed with kindness and good humor. Adams assured the visitors that they were truly honest and religious, industrious and affectionate. They were decently dressed in cloth made from the bark of trees. Their houses were built around an open lawn, and were furnished with tables, beds, chests, and seats. Their tools had been made out of the iron of the *Bounty*. After a delightful stay, the ships sailed, leaving a few gifts of kettles, tools, etc., and it was nearly twelve years before the Pitcairners were again visited by an English ship. Captain Beechey, of the *Blossom*, landed among them in 1825. He found that an American whaler had been there before him, and that one of her men named John Buffett "had been so infatuated with the behavior of the people that, being himself of a devout turn of mind, he had resolved to devote his life to them." He had proved an able and willing schoolmaster, and had become the oracle of the community.

Captain Beechey was warmly welcomed and spent some days on shore with a party of his men. Every day they dined with one or other of the families, and were treated to baked pig, yams, taro, and sweet potatoes. These were cooked in heated stone ovens made in holes in the ground. Their beds were mattresses

made of palm-leaves, covered with sheets of cloth beaten out of the bark of the paper-mulberry-tree. An evening hymn was sung by the whole family, and at dawn the guests were waked by the morning hymn and the family prayer. Grace was always said at meals, and if any one came in late the others all paused while he also repeated it, and they responded "Amen." On Sundays the church service was well conducted, Adams reading the prayers and Buffett the sermon. What will our restless young folks say to the fact that the sermon was repeated three times, lest it should be forgotten, or any part should escape attention! Hymns were sung and no one seemed wearied. No work was done on Sunday, nor any boat allowed to quit the shore. Captain Beechey wrote: "We remained with them many days, and their unreserved manners gave us the fullest opportunity of



THE HOUSE OF JOHN ADAMS.

becoming acquainted with them. They live in perfect harmony and contentment, are virtuous and cheerful, and are hospitable beyond the limits of prudence."

Four years after this visit, in 1829, John Adams died. Another leader had, however, been raised up for the happy islanders in 1828. Mr. George Nobbs, an Irish lieutenant in the Chilian service under Lord Cochrane, was returning to England in a ship which had just touched at Pitcairn. The captain said so much of the goodness and happiness of its people that Mr. Nobbs resolved to go there. He did so, and became pastor, teacher, and surgeon for the community, which now numbered sixty-eight persons. He married a granddaughter of Lieutenant Christian, the chief mutineer, and for fifty-six years, until his death, the news of which has just reached England, he continued to be the beloved leader of the flock. He lived to the age of eighty-five.

In 1852 Admiral Moresby, with the *Portland* man-of-war, paid the islanders a visit, and attended their church service on Sunday. The report sent home to England says: "The most solemn attention was paid by all. They sang two hymns in most magnificent style; and really, I have never heard any church-

singing in any part of the world that could equal it, except at cathedrals. . . . It is impossible to describe the charm that the society of the islanders throws around them. They are guileless beyond description. They depend for supplies on whaling-ships, and the sailors behave in the most exemplary manner among them. One rough seaman, to whom I spoke in praise of such conduct, said: "Sir, I expect if one of our fellows was to misbehave himself here, we should not leave him alive." No intoxicating liquors are allowed on the island, except a little for sickness.

In 1856 the population had increased to 194, and it was thought the island was too small for them. It is, in fact, only two and a quarter miles long and a mile



CHURCH AND SCHOOLHOUSE.

broad, and a portion is too rocky for cultivation. The English government therefore transferred the people to Norfolk Island. Six families of forty persons who became homesick for Pitcairn have returned thither, and have now increased to 103, while the Norfolk Islanders number 476. Mr. Nobbs remained with the latter. They continue the same kind, contented, God-fearing race. Many gifts find their way from England to Pitcairn, and Queen Victoria herself has sent them a church organ, of which they speak with great pride and delight. One of a ship's company which touched there last year asked the islanders, as they were about to leave the vessel, if they wanted any Bibles or other books. They said they had plenty of Bibles, but eagerly and anxiously asked for a concordance, or for books explaining the Bible. After getting into their boat they said: "We will sing you a hymn, captain, before we go"; and they sang "The Lifeboat" and "Pull for the Shore" in beautiful harmony.

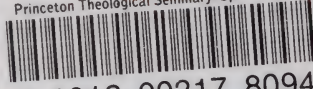
May we not learn many lessons from these Christian Children of the Sea?

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